

CHAPTER SIX

FAMILY NOTES AND ITEMS OF INTEREST

This section of the book is devoted to items of general interest to the entire family and some individual contributions of poetry or writings by family members. They are presented in the order of family identification numbers.

The following was written by Robert E. Griffiths (A21); it was typed, edited and submitted by Leah M. Wright.

When we were little children living on the ranch in Bennington, the annual summer visit of my sister Mary Griffiths was a big event in our lives. As the day approached for their coming we all watched with excitement and anticipation as the white-top buggy came through Hunter's brush and up the road to our place. This was the beginning of a fun and exciting time for all of us.

Leah Mouritsen Wright

Mary's son Robert tells us of one such trip:

My grandfather Mouritsen lived in Bennington, Idaho and each summer we would make a trip from Smithfield to Bennington for a visit.

We travelled in what was called a ludlow, not a big heavy wagon but about half way between a buggy and a big wagon. We packed all our food in boxes plus a tent and bedding and put them all in the ludlow. We also carried hay and grain for the team. This all took some arranging and planning for the trip.

We would leave home about 10 o'clock in the morning and get to the mouth of Logan canyon about noon where we would have lunch and water and feed the horses. After lunch, with good luck, we could make it to the forks in Logan canyon. That was about twelve miles up the canyon and we were now getting into the mountains. We did not pitch our tent at this camp. We slept on one side of the buggy on the ground and tied the team on the other side. My mother always wanted the team tied close to where we slept because she was afraid of mountain lions.

We would get up early the next morning because the next day's trip was a long, hard one and we hoped to make it to the red banks by night, this was about twenty-five miles up the canyon. This was a lovely camp ground and we would stay here for about a week so my father could go fishing and the horses could get rested up. We would never see another fisherman or anyone else on the road. (I sometimes go up there now and what a change!)

After a week of pleasant camping we would move on to Bear Lake. We would get away as early as possible because this was a big, hard day's travel. The road was steep and rocky and it was one steady pull for the horses. My father always had a good strong saddle horse he took along tied

behind the wagon. When we neared the summit he would move his saddle horse out in front of the team and he would ride the saddle horse and help the team pull the wagon while my mother would drive the team.

It was a late camp that night on Bear Lake. When we arrived in Garden City we went right down to the lake where there was a big grove of cottonwood trees on a place owned by a friend of my fathers who let us camp there. It was a lovely spot and a good place for me to go swimming. As I recall, we had pine grouse that night for dinner.

After a few days' rest for the horses and a bath for ourselves we would start out for my grandfather's place. We could make it from Garden City to Bennington in a day but the last six miles from Montpelier to Bennington were hot and dusty. Upon reaching my grandfather's place we would put up our tent and make camp. He lived east of Bennington near the mountains and his home was on a creek that ran out of the canyon right by his house. The creek was brushy and the water very cold.

After about a week of visiting with my grandfather and his families we would start for home. We would drive back to Montpelier, then west across the valley to Ovid. From Ovid we would go up Immigration Canyon. We could make it through the canyon and to Mink Creek by nightfall. We would camp there for a few days to rest the team and let my father go fishing, which he enjoyed so much. I remember one night my father caught a big trout. We stopped at the little grocery store and weighed the fish and it weighed five pounds. That made the trip all worthwhile for my dad.

If we got things pretty well ready the night before we could get a good early start and make Smithfield by night; a long, rough old road with a lot of bumps and dust, but we could make it. So after about three weeks of long, hard riding we made it back to Smithfield.

The following was written by James H. Cantwell (A45); it was submitted by his wife Afton Cantwell.

My Prayer

Oh! gracious Lord, in some small way,
Help me make this a better place—
Just some improvement to stay,
Which aids the world, or builds the race.

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However slight, it matters not —
 An effort made devoid of gain.
 Someway the primrose path forgot,
 To somehow ease another's pain,
 And this, dear Lord, while yet I live —
 Not in the dream of future years;
 Teach me to cherish the words, "I give,"
 To live and feel another's tears.

Make me unmindful the personal touch.
 The Angels will hallow my fame.
 In just doing good for the good of such,
 If ever this hope I attain.

—James H. Cantwell

The following poem was a favorite of Vara Mouritsen Lindsay (B2); it was among her treasures. It was submitted by her daughters Elizabeth L. Williams and May L. Call.

To My Mother

When Jesus decided to send me
 From Heaven's skies of blue,
 He searched the wide world over
 For a woman, kind and true —
 Someone to love me always,
 Someone to keep me spotlessly new,
 One who would really want me —
 He wished His own Mother could do.

But then, at last, Jesus found one,
 Who was as good as she could be.
 She had been waiting, yes, longing
 For a little girl like me.
 So, He wrapped me in a fluffy cloud,
 Tied with a ribbon blue,
 And slid me down the rainbow,
 Yes, Mom, to earth and you.

(author unknown)

The following was written by R. Larry Williams (B221) as a possible introduction to a history of Lars Mouritsen. It serves to describe the early history of the Mormon church in Denmark.

On June 14, 1850, Apostle Erastus Snow and Elders George P. Dykes and John Forsgren arrived at Copenhagen, Denmark to bring the light of the restored gospel to that land and people. Elder Peter Hansen who had arrived previously

and who spoke the Danish language met them and served as guide and interpreter.

Erastus Snow determined that "he wanted no conspicuous or spectacular conversions. He desired above all else to go about the work quietly and without fanfare; there was no use in getting the Lutheran priests and the [populace]. . . not to mention the government, stirred against the Mormons. There was no attempt at holding public meetings. Interested people invited them into their homes, and at their humble firesides the elders set forth the principles of the gospel. There was much to tell besides the story of Joseph Smith and the Book of Mormon, although that volume came in for a lot of discussion. . . [These first elders] tried to substantiate the Mormon case from the proselyte's own Bible"

Speaking of the Danes Elder Snow wrote:

They are the true descendants and living representatives of the ancient Goths and Vandals. They are jealous and excitable, deadly enemies, but warm friends. We not infrequently witness scenes like that in Ephesus, when "the most part of the people were come together," without knowing why or wherefore, and nothing could be heard for two hours, but the cry of 'Great is Diana of Ephesus,' at such times doors, windows, benches, and the like, suffer horribly, and the elders and Saints not unfrequently, get more or less flogging and their clothes torn off. . . .

He assessed the land from a spiritual viewpoint in these words.

There is an almighty power of darkness and unbelief and wickedness. . . love of pleasure and the lusts of the flesh and total disregard of spiritual things with the great mass of people. Yet the land is full of Priests who are fattening upon the tithing of the people who control all the meeting houses, and all the schools and schoolhouses, and a national police all petty tyrants to do the dirty work of the Priests.

It seems as though. . . I and my brethren were like a few grains of powder placed in a mountain of rocks to burst it.

By April [1851] the number converted in all of Denmark was between 225 and 250 with the two principal branches at Aalborg and Copenhagen.

Even so the missionaries were still having their troubles when he wrote to his family April sixth:

It is next to sacrificing life for one to embrace the faith of the Saints in this land. . . . The alarm is sounded throughout the land by editors, Priests, & school teachers so that we are looked upon as Tigers in the land, but our enemies are chained and we move quietly among them as lambs in the midst of wolves. . . . I thank my God that he gradually opens our way and pleads our cause. I marvel when I review the mysterious providence that guided me while I was ignorant of the language and the real state of things in this country.

While Erastus Snow was in England in June and July of 1851, Elder Forsgren continued to work at Copenhagen. Writing to Erastus July first, he told of the disastrous results of some plain speaking at Aalborg in northern Jutland by two of the local elders, Brothers Larsen and Jensen, who decided to perform some baptisms "at a public place by the seashore." A large crowd gathered, to whom these somewhat overzealous brethren bore strong testimony of the truth, according to the spirit of the Book of Mormon, and warned the people to flee from the church of the devil, and let them know those priests they had in those high steepled temples were Gentiles, &c.

The ungodly became enraged and seized one of the brethren and took him before the high priest; the whole body of the mob gathered round his house to see what he would say and do. The priest with horror and affright cried out "away with him." Some took shelter in brother Olsen's house, but on the way were stoned, knocked into gutters, and clothes torn off some. The mob then proceeded to the place of the Saints' worship, and began havoc on the house, all the windows went in as with a blow, and doors torn down. Sister Petersen, who resided in the small room, escaped through a window with a babe in her arms. . . . The police and soldiers of the city guard were ordered out to quell the tumult, but all their efforts were in vain, till the artillery of heaven was moved upon. Sharp thunder and lightning and a shocking shower of rain came down upon them, which caused the mob to disperse for the night. Next day they began with more strength; all the windows of the Saints'

houses were stoned to pieces; some of the women taken and dealt with in a brutal manner. . . . The Saints' house of worship was unroofed, and part of the walls torn down.

For nine days our town has been in a dreadful tumult. . . . the police quarreled among themselves, the citizens with each other, and the lower classes fighting among themselves.

Brother Dykes arrived there [Aalborg] yesterday, but was immediately taken and sent on board a steamer out of the way, that none of the Saints could see him. Brother Jensen made his escape on board a boat, unknown to his enemies. . . . He will now be with us for a short time, he is full of joy in the Holy Ghost.

All this about the troubles occasioned by public baptism left Erastus in a rather impatient mood. It was history repeating itself, a variation of the same theme that had plagued the Saints in Missouri: indiscreet utterances that angered and antagonized their neighbors. The affair at Aalborg seemed quite unnecessary and never would have occurred if the brethren had gone about their business without giving the opposition an excuse for violence. Erastus wrote to Elder Forsgren expressing sympathy for the Saints of Aalborg in their trials, saying he doubted not at all that what they did 'was with the purest motive.' God, he believed, would in the end overrule all for good. But one can read between the lines that he trusted the Saints would not leave everything up to the Lord; they should be discreet and avoid trouble. Said he:

I hope the scenes growing out of that public baptism, and the imprudent sayings of the brethren on that occasion, however painful the results, may serve as a lesson of wisdom, and experience for all Saints in that land from henceforth.

When a cold indifference prevails, a little healthy excitement to arouse the public mind to investigation may be profitable, provided it can be controlled, and the truth kept before the people. But Denmark is not England or America; religious liberty is not grounded in the hearts of the people. They are under the influence of their priests and attached to their religion. Once their feelings are outraged, the voice of truth or reason cannot be heard. While a little fire kindled upon the hearth, in a cold day, is very convenient, all

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will admit the folly of firing the house, by which the inmates might be consumed or left houseless in midwinter.

Erastus Snow wrote with enthusiasm of the November conference (1851) in Copenhagen:

Most of the Priesthood, and a large congregation of Saints assembled; great union and love prevailed, the Holy Ghost was poured out abundantly, numbers ordained, and much instruction given the young sprigs of the priesthood. Several of these have a good common education and knowledge of the scriptures (a few only can read the English), but the most of them were, when they embraced the gospel, poor and unlearned. They have found out that the Lord hears their prayers, and they know enough to believe, do, and teach as they are told, and as such they are sent to preach repentance and remission of sins. According to our conference reports, we have now 12 organized branches, 2 native elders with a suitable proportion of other officers, and about 500 members, including officers now remaining in fellowship.

Among the doctrines taught was the fact that The Saints' new home in the valley of the Great Salt Lake was now Zion and the scripture proclaimed it:

And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the tops of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. (Isa. 2:2-3)

To many who listened . . . this new Zion was as a magnet attracting raw metal. Most of the people who received the gospel came from among the ranks of the poor — common laborers and mechanics, whose lot was anything but easy. In the country the appeal was to the laborers on the lands owned by the noble class. To the landless farmer, the city laborer, and the mechanic, the message delivered by Erastus Snow and his

associates was doubly appealing . . . Another point that carried weight and conviction was the absence of a paid ministry; every male member, no matter how humble his birth or occupation, could receive the priesthood and, by faithful service and demonstrated ability in his church, rise to the very pinnacle of leadership . . . There was still another attraction. This new Zion was offering economic salvation to its converts. There was land for the landless; the new Zion needed blacksmiths, carpenters, masons, tailors, weavers, moulders, dyers, millers, tanners, shoemakers, iron workers, and in fact all skilled artisans and mechanics and just plain, common workmen. It could use anyone not afraid of toil; moreover one could get a lot upon which to build a home with ample land for fruit trees, vines, and garden, with plenty of water for irrigation. The hope of improved economic status was perhaps as strong as the gospel message itself. The urge to own a home, to sit under one's own vine and fig tree was indeed a powerful magnet, just as compelling to Mormon converts as to the millions of other European emigrants who came to America's rich acres. Again there was scripture to clinch the earnest proselyter's persuasion:

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. (Isa. 35:1-2)

The first . . . branches [organized] were grouped into three conferences in November, 1851, namely Copenhagen, Aalborg and Fredericia and as the work progressed still further other branches were raised up grouped at different times into the following conferences: Bornholm, Vendsyssel, Fyen, Aarhus, Skive, Oernes, Odense and Esbjerg.

The Vendsyssel conference of the Danish mission consisted of the Latter-day Saints residing in the extreme north part of North Jutland, Denmark. It was organized Aug. 14, 1852, and was for several years a most fruitful field for L.D.S. missionaries. Prior to the large emigration in 1862, there were about 700 members of the Church in the conference. No province in America or Europe has, in comparison to area and

number of inhabitants, yielded so much good material to the Church as has the little province of Vendsyssel. In 1868 the Vendsyssel Conference was dissolved and its remaining membership added to the Aalborg Conference. Following are the names of branches which at different times constituted a part of the Vendsyssel Conference: Taars, Jetzmark, Frederikshavn, Napstjert, Dronninglund, Harritslev, Mosbjerg, Gjøttrup, Hjørring, Hørmested, Sindal, Mygdal, Elling, Albaek, Hune, Seridslev, Gjerum, Jerslev, Byrum, Skjaeve, Ugilt, Voer, Brønderslev, Torslev, Hellevad, Idskov, and Veiby.

The first Latter-day Saints to emigrate from the Scandinavian countries to Utah consisted of two small companies numbering together 28 souls, who left Copenhagen Jan. 31, 1852, and March 4, 1852, respectively, but crossed the Atlantic as one company in the ship *Italy* which sailed from Liverpool, England, March 11, and arrived in New Orleans May 10, 1852. From New Orleans the company proceeded up the Mississippi and Missouri rivers to Kaneshville (now Council Bluffs), Iowa, whence they crossed the plains and mountains to Utah, arriving in Great Salt Lake City Oct. 16, 1852. In December, 1852, the first large company of saints left Denmark for Utah, the so-called Forsgren company.

From the beginning until 1905 the saints in Denmark constituted a part of the Scandinavian Mission, and from 1905 to 1920 a part of the Danish Scandinavian Mission. Since 1920 it has been a mission of its own, known as the Danish Mission. From the beginning in 1850 to the close of 1930, 26,656 converts to the restored Gospel were baptized in Denmark, of whom 13,984 emigrated to Zion. (For further particulars see "History of the Scandinavian Mission," pp. 487-500.)

The following was written by Donna W. Williams (B227).

HOME—Rock Springs, Wyoming

Green, shingled house. Four bedrooms.

Two above and

Two in the huge, eerie basement.

The furnace, washers, tubs, freezer, and old books

That always seemed in disarray there.
The fruit room with its shelves of fruit and
Stacks of canned goods awaiting the days of
need.

Open the basement door —

There's the coal shed where coal is stored
That must be carried in bucketfuls to the
hungry furnace.

It belched and smoked to let us know
The clinkers were made and needed to be
carried out,
As if that were its purpose.

Ticking away on the kitchen wall, the clock
Was a face you could always depend on to be
there.

The piano and tables laden with plants greeted us
As we trod on the many hand-loomed rugs
Covering the carpet in the livingroom.

Dancing along the walls in the bedroom were
ballerina girls

On a pink background.

I remember the wallpaper paste and the
endless measuring

To get it just right

As they were given the four walls to dance
on.

My special old fashioned "spool" bed
That somehow I was able to talk Mom into
letting me use.

The playhouse that we had endless hours of
pleasure in,

With its own little door and curtained
window.

Wooden monkeybars that Dad and the boys
made,

Which everyone climbed on

Until we moved it too near the bathroom
window

And observed one surprised bather.

The huge garage where Dad, black-faced from
working,

Parked the many coal trucks when he was
home.

The potbellied stove in the garage

That glowed with heat, as everyone gathered
round,

Assembly-line style, to cut up and wrap

The deer, antelope, and sometimes elk meat
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Endless boxes of empty milk cartons for berry
picking
Stacked near the garage freezer.
The extra furniture in the rafters
Where many times a hiding place was
discovered.

Sandy flower beds
Where flowers struggled with the wind
To burst into bloom.
The chain link fence that the sweet peas clung to
for dear life
In the wind.

Houses on hills, up and down the sides
And even near ledges.
Sandstone, endless sagebrush, lizards, horned
toads,
Scorpions, spiders and ants.

Trains whooping into the night.
The overpass and underpass
Where the trains whizzed by above or below
the cars.

The shopping center, half on either side of the
tracks.

Bars on every corner and some in between
Entertaining the many shady-looking
patrons.

The quarter hour ringing of time from city hall.

Time . . . things and places will never be the same
But they will always be there,
In my memory of home.

The following was written by Lorna J. Olson (B236)

What About The Future

As I wonder about tomorrow and what does the
Future hold,
I think about my todays and are they made of
gold.
Golden memories are a treasure of sharing the
good and bad,
Of loving and caring unconditionally; it makes
your heart feel glad.
If only I learn to think of others, be honest true
and kind;
I know the Lord will help me when the way is dark
and I am blind.
This life is one of searching for the right.

We need someone to help us through the dark
and chilly night.

I know that if I do my best and always strive to
reach my quest,

I know my Father will welcome me like an
honored guest.

When I think of my tomorrows, I look at my
todays.

Have I helped any one in need along life's ways?

Life is hard it's true; we are responsible for every
thing we do.

You'll never amount to anything if you try to be
someone else, not you!

We can learn from every mistake we make,
Or be the person always taking the frosting off
the cake.

You are the person that has to decide
Whether you make something of your Future or
slide.

Just follow the little light that tells you to do right
And your Future will be bright.

For every person has a rainbow
And when they reach it, their spirit will glow.

Remember to have charity in all the things you
do.

As God has loved others, he also loves you.

*The following was submitted by Mary Ann L. Williams
(B242); she said how closely it expresses her own feel-
ings about family.*

Family Ties

Family ties are precious things
Woven through the years . . .
Of memories of togetherness,
Of laughter, love and tears.

Family ties are cherished things
Forged in childhood days
By love of parents deep and true,
And sweet familiar ways.

Family ties are treasured things,
And far though we may roam,
The tender bonds with those we love
Still pull our hearts toward home.

Author Unknown

The following was written by William T. Lindsay (B247); this poem was inspired by Bill's first public address in the Mormon Church.

When I am called upon to speak
My legs feel wobbly, frail and weak.
My body, cold and numb;
My mind just seems to go away
And acts as if it wants to stay
And leaves me standing dumb!

I gaze but somehow fail to see
The crowd that's right in front of me.
I utter just a word or two,
And know somehow that I am through;
And when I go the route
In deepest anguish and despair,
I gently fall into my chair
By nature counted out.

Oh, Lord above, just one request.
Down here, below, I'll do my best.
I do not ask for fame;
But this one thing I do beseech:
When men are asking for a speech,
Don't let them call my name.

The following was written by James B. Douglass, husband of Jolene Pitcher Douglass (B422); the poem was inspired by their family involvement with the Mountain Men, a group of modern-day pioneers.

I long to roam these mountains high
And make my clothes of skin.
To be a part of Nature's wonders,
Where all God's critters are kin.

No companies, no taxes,
No pollution for me.
I'll be on my own hook
And just love being free.

Standing there, my nose to the wind
Waist-deep in an icy stream.
Some say "I'm a fool" and "backward"
That "I'm living in a dream."

But to walk with men of honor
Who are courageous and endure.
Well, if that's wrong, I guess they're right.
I'm a dreamer — That's for sure!

When this pilgrim's gone belly up
And I've set my final trap,
Just roll my bones in a buffalo robe
And leave me there to nap.

Well, boys, I guess that
All these thoughts sound great;
But the problem is I'm a ghost of men past
Cause I'm a century and a half too late!

The following was written by Dale C. Mouritsen (B511); it was published in the January 1977 Ensign,

The Spirit World, Our Next Home

As I've listened to and participated in conversations on "after death, what?" with students and family in various areas in the Church, I've nearly always found two feelings expressed: a great desire to know about the post-earthly spirit world (hereafter referred to as the spirit world), and an apologetic feeling for having questions, as though the spirit world were a subject that we should not discuss.

My feeling is that caution in discussing a sacred subject is always proper, especially when much popular "information" in contemporary society about the spirit world involves sensational ghost stories, devil worship, and other problem areas. However, the desire to know is, in itself, a good one. Our beloved relatives who have passed on inhabit that world, and we will soon join them there. It is a healthy, holy subject and should be discussed in that tone.

Furthermore, the Prophet Joseph Smith declared that the Saints *should* study the purpose of life and death, in fact should study it "more than any other" subject—"study it day and night." He observed that "if we have any claim on our Heavenly Father for *anything*, it is for knowledge on this important subject." (*Teachings of the Prophet Joseph Smith*, p. 324; italics added.)

We have a right, then, to understand the true nature of our existence. We also have a responsibility to search it out, for the more aware we become that the spirit world is a real extension of our mortal existence, the less likely we are to fasten our hearts on the treasures of this world.

One of the most beautiful stories in our herit-

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age, an experience of President Heber J. Grant's, bears witness that a testimony about the right relationship between life, death, and the spirit world can comfort us in times of sorrow, help us understand God's purposes, and teach us the true nature of our existence. President Grant writes:

"I have been blessed with only two sons. One of them died at five years of age and the other at seven. My last son died of a hip disease. I had built great hopes that he would live to spread the Gospel at home and abroad and be an honor to me. About an hour before he died I had a dream that his mother, who was dead, came for him, and that she brought with her a messenger, and she told this messenger to take the boy while I was asleep; and in the dream I thought I awoke and I seized my son and fought for him and finally succeeded in getting him away from the messenger who had come to take him, and in so doing I dreamed that I stumbled and fell upon him.

"I dreamed that I fell upon his sore hip, and the terrible cries and anguish of the child drove me nearly wild. I could not stand it and I jumped up and ran out of the house so as not to hear his distress. I dreamed that after running out of the house I met Brother Joseph E. Taylor and told him of these things.

"He said: 'Well, Heber, do you know what I would do if my wife came for one of her children—I would not struggle for that child; I would not oppose her taking that child away. If a mother who had been faithful had passed beyond the veil, she would know of the suffering and the anguish her child may have to suffer; she would know whether that child might go through life as a cripple and whether it would be better or wiser for that child to be relieved from the torture of life; and when you stop to think, Brother Grant, that the mother of that boy went down into the shadow of death to give him life, she is the one who ought to have the right to take him or keep him.'

"I said, 'I believe you are right, Brother Taylor, and if she comes again, she shall have the boy without any protest on my part.'

"After coming to that conclusion, I was awakened by my brother, B. F. Grant, who was staying that night with us, helping to watch over the sick boy. He called me into the room and told me that my child was dying. I went in the front room and sat down. There was a vacant chair between me and my wife who is now living, and I

felt the presence of that boy's deceased mother, sitting in that chair. I did not tell anybody what I felt, but I turned to my living wife and said: 'Do you feel anything strange?' She said: 'Yes, I feel assured that Heber's mother is sitting between us, waiting to take him away.'

"Now, I am naturally, I believe, a sympathetic man. I was raised as an only child, with all the affection that a mother could lavish upon a boy. I believe that I am naturally affectionate and sympathetic and that I shed tears for my friends—tears of joy for their success and tears of sorrow for their misfortunes. But I sat by the deathbed of my little boy and saw him die, without shedding a tear. My living wife, my brother, and I, upon that occasion, experienced a sweet, peaceful, and heavenly influence in my home, as great as I have ever experienced in my life." (*Improvement Era*, June 1940, pp. 330, 383.)

According to Latter-day Saint doctrine, the postearthly spirit world is the place of residence for all those who have died and are awaiting the resurrection's inseparable connection of their spirits and bodies. Thus, it is not the place where God the Father, the resurrected Lord, and other resurrected beings dwell. Rather, it is an intermediate condition or state where people await the resurrection—a tangible sphere where disembodied spirits live in one of several conditions according to what their mortal lives have merited.

Speaking of those conditions, Alma declared to his son Corianton that an angel had made known to him "that the spirits of all men, as soon as they are departed from this mortal body, yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life." (Al. 40:11.) Not that they are taken to the literal presence of God or the planet upon which he resides (see Joseph Fielding Smith, *Answers to Gospel Questions*, Deseret Book Company, 1958, 2:84-87), but rather into the spirit world. Alma continues: "The spirits of those who are righteous are received into a state of happiness, which is called paradise, a state of rest, a state of peace, where they shall rest from all their troubles and from all care, and sorrow." (Al. 40:12.) Shortly before his death, Moroni contemplated entering this same blessed condition in the spirit world. He wrote: "I soon go to rest in the paradise of God, until my spirit and body shall again reunite, and I am brought forth triumphant through the air, to meet you before the pleasing bar of the great

Jehovah, the Eternal Judge of both quick and dead." (Moro. 10:34.)

But not all people will be entitled to rest and paradise. Alma clarified: "The spirits of the wicked, yea, who are evil—for behold, they have no part nor portion of the Spirit of the Lord; for behold, they chose evil works rather than good; therefore the spirit of the devil did enter into them, and take possession of their house—and these shall be cast out into outer darkness; there shall be weeping, and wailing, and gnashing of teeth, and this because of their own iniquity, being led captive by the will of the devil." (Al. 40:13.)

Just as paradise is not the eternal abode of the righteous, hell in the spirit world is not the eternal abode of the wicked. Reporting his vision of the telestial world, the Prophet Joseph Smith wrote: "These are they who shall not be redeemed from the devil until the last resurrection, until the Lord, even Christ the Lamb, shall have finished his work." (D&C 76:85.) He added: "These are they who are cast down down to hell and suffer the wrath of Almighty God, until the fulness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work." (D&C 76:106. See also Rev. 20:13.) Hell in the spirit world will end when all people have been resurrected. Because of the atonement of Christ, there is an eventual release. (See 2 Ne. 9:6-12.) Those who remain "filthy still" (the sons of perdition) will remain in hell, but it will be a place separate from the hell of the spirit world. (See D&C 76:43-49.) After the sons of perdition are resurrected, the spirit world will have no inhabitants. (Bruce R. McConkie, *Mormon Doctrine*, 2nd ed., p. 762.)

Peter refers to the spirit world as "prison," and it is for some. (1 Pet. 3:18-20, 4:6.) However, it is chiefly a place of learning and waiting, not a place of suffering. Here those who did not have an opportunity in mortality to receive the gospel and those who had a partial opportunity but rejected it will be taught. In 1893, President Lorenzo Snow, then president of the Quorum of the Twelve, declared in general conference his strong belief "that when the Gospel is preached to the spirits in prison, the success attending that preaching will be far greater than that attending the preaching of our Elders in this life. I believe there will be very few indeed of those spirits who will not gladly receive the Gospel when it is car-

ried to them. The circumstances there will be a thousand times more favorable." (*Millennial Star* 56:50.)

In short, the spirit world is the temporary home of the spirits of all mankind, be they good or evil. Thus Joseph Smith could declare that "the righteous and the wicked all go to the same world of spirits until the resurrection." (*Teachings*, p. 310.) Yet some have wondered why Jesus promised the dying thief that after his death he would join the Savior in paradise. The Prophet Joseph taught: "King James' translators make it out to say paradise. But what is paradise? It is a modern word: it does not answer at all to the original word that Jesus made use of. Find the original of the word paradise. You may as easily find a needle in a haymow. Here is a chance for battle, ye learned men. There is nothing in the original word in Greek from which this was taken that signifies paradise: but it was—This day thou shalt be with me in the world of spirits: then I will teach you all about it and answer your inquiries. And Peter says [Jesus] went and preached to the world of spirits (spirits in prison, 1 Peter, 3rd chap. 19th verse), so that they who would receive it could have it answered by proxy by those who live on the earth, etc." (*Teachings*, p. 309.) Moreover, the Prophet added: "Hades, the Greek, or Sheol, the Hebrew, these two significations mean a world of spirits. Hades, Sheol, paradise, spirits in prison, are all one; it is a world of spirits." (*Teachings*, p. 310.) This clarification by the Prophet helps us understand the words of the Savior.

Latter-day revelation also helps us understand the nature of existence in the spirit world. For one thing, spirits are tangible entities. President Brigham Young said: "Spirits are just as familiar with spirits as bodies are with bodies, though spirits are composed of matter so refined as not to be tangible to this coarser organization." (*Discourses of Brigham Young*, p. 379. See also D&C 131:7-8.)

In terms of location, the Prophet Joseph Smith taught that the spirit world is very close to us. During a funeral sermon, he declared that the righteous spirits "are exalted to a greater and more glorious work; hence they are blessed in their departure to the world of spirits. Enveloped in flaming fire, they are not far from us." (*Teachings*, p. 326.)

One sister who visited the spirit world and was recalled to mortality by President Lorenzo Snow had personal experience with what the Prophet

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taught: "Some inquired about their friends and relatives on the earth. Among the number was my cousin. He asked me how the folks were getting along and said it grieved him to hear that some of the boys were using tobacco, liquor and many things that were injurious to them." (LeRoi C. Snow, "Raised from the Dead," story of Ella Jensen, *Improvement Era*, October 1929, p. 974.) Indeed, our deceased loved ones are greatly concerned about our well-being and happiness and can be appointed, when there is need, to bring messages of warning, reproof, or instruction to us. (See Joseph F. Smith, *Gospel Doctrine*, p. 436.)

President Young confirmed that the spirit world "is on this earth." (*Discourses of Brigham Young*, p. 376.) In a recent general conference, President Ezra Taft Benson declared that "the spirit world is not far away. Sometimes the veil between this life and the life beyond becomes very thin. Our loved ones who have passed on are not far from us." (*Ensign*, June 1971, p. 33.)

Apparently the spirit world is incorporated with the physical world. The earth has a spirit in it just as our physical bodies have spirits in them. Elder Parley P. Pratt wrote that the spirit world "is here on the very planet where we were born; or in other words, the earth and other planets of like sphere, have their inward or spiritual spheres, as well as their outward, or temporal. The one is peopled by temporal tabernacles, and the other by spirits. A veil is drawn between the one sphere and the other, whereby all the objects in the spiritual sphere are rendered invisible to those in the temporal." (*Key to Theology*, 9th ed., Deseret Book, 1965, pp. 126-27.)

Apparently, righteous people in the spirit world are organized just as they are here, arranged in families and quorums. Priesthood operates there as it operates here. President Brigham Young declared: "When the faithful Elders, holding this Priesthood, go into the spirit world they carry with them the same power and Priesthood that they had while in the mortal tabernacle." (*Discourses of Brigham Young*, p. 132. See also D&C 124:130.) The blessings of the priesthood are thus present in the spirit world. One elder who passed beyond the veil and returned spoke of the order he saw there:

"While I was in the spirit world I observed that the people there were busy, and that they were perfectly organized for the work they were doing. It seemed to me a continuation of the work we are

doing here,—something like going from one stake to another. There was nothing there that seemed particularly strange to me, everything being natural." (Peter E. Johnson, *Relief Society Magazine*, Aug. 1920, p. 455.) Ella Jensen had a similar experience when she visited the spirit world. Elder Rudger Clawson, a late member of the Council of the Twelve who spoke of her experience, said that a "guide was there to meet her and by him she was conducted into a very large building where there were many people, all of whom appeared to be extremely busy, no evidence of idleness whatever." (LeRoi C. Snow, *Improvement Era*, Oct. 1929, p. 977.) But it is possible that not all people in the spirit world are thus organized, since all have not received the ordinances necessary for exaltation.

President George Albert Smith, after an experience with the spirit world, described the part of that world he saw:

"One day . . . I lost consciousness of my surroundings and thought I had passed to the Other Side. I found my self standing with my back to a large and beautiful lake, facing a great forest of trees. There was no one in sight, and there was no boat upon the lake or any other visible means to indicate how I might have arrived there. I realized, or seemed to realize, that I had finished my work in mortality and had gone home. I began to look around, to see if I could not find someone. There was no evidence of anyone's living there, just those great, beautiful trees in front of me and the wonderful lake behind me.

"I began to explore, and soon I found a trail through the woods which seemed to have been used very little, and which was almost obscured by grass." President Smith followed the trail and after some time met his grandfather, with whom he conversed. (*Improvement Era*, March 1947, p. 139.)

Apparently, there are no infants or children in the spirit world. All who reside there possess the stature of adult men and women, the same appearance they possessed prior to mortal birth. If infants or children die, their spirits immediately resume their former adult stature while in the spirit world. However, when they regain their bodies during the resurrection, they naturally come forth as children to be raised to maturity by righteous and worthy parents. President Joseph F. Smith explained this concept:

"The spirits of our children are immortal be-

fore they come to us, and their spirits, after bodily death, are like they were before they came. They are as they would have appeared if they had lived in the flesh, to grow to maturity, or to develop their physical bodies to the full stature of their spirits. If you see one of your children that has passed away it may appear to you in the form in which you would recognize it, the form of childhood; but if it came to you as a messenger bearing some important truth, it would perhaps come as the spirit of Bishop Edward Hunter's son (who died when a little child) came to him, in the stature of full-grown manhood, and revealed himself to his father, and said: 'I am your son.'

"Bishop Hunter did not understand it. He went to my father and said: 'Hyrum, what does that mean? I buried my son when he was only a little boy, but he has come to me as a full-grown man—a noble, glorious, young man, and declared himself my son. What does it mean?'

"Father (Hyrum Smith, the Patriarch) told him that the Spirit of Jesus Christ was full-grown before he was born into the world; and so our children were full-grown and possessed their full stature in the spirit, before they entered mortality, the same stature that they will possess after they have passed away from mortality, and as they will also appear after the resurrection, when they shall have completed their mission." (*Gospel Doctrine*, 5th ed., Deseret Book Company, 1939, p. 455.)

Some worry because departed children have apparently lost the privilege of courtship, marriage, and other opportunities. But revelations concerning the spirit world assure us that normal relationships leading to eternal sealings are an ongoing part of that life. Elder Melvin J. Ballard observed:

"You mothers worry about your little children [who have died]. We do not perform sealings for them. I lost a son six years of age, and I saw him a man in the spirit world after his death, and I saw how he had exercised his own freedom of choice and would obtain of his own will and volition a companionship, and in due time to him, and all those who are worthy of it, shall come all of the blessings and sealing privileges of the house of the Lord. Do not worry over it. They are safe; they are alright.

"Now, then, what of your daughters who have died and have not been sealed to some man? . . . The sealing power shall be forever and ever with

this Church, and provisions will be made for them. We cannot run faster than the Lord has provided the way. Their blessings and privileges will come to them in due time. In the meantime, they are safe." (Bryant S. Hinckley, *Sermons and Missionary Services of Melvin J. Ballard*, Deseret Book Company, 1949, p. 260.)

In Joseph Smith's Vision of the Celestial Kingdom he saw "that all children who die before they arrive at the years of accountability are saved in the celestial kingdom of heaven." (V. 10.) Moreover, President Joseph F. Smith made the following explanation:

"Joseph Smith taught the doctrine that the infant child that was laid away in death would come up in the resurrection as a child; and, pointing to the mother of a lifeless child, he said to her: 'You will have the joy, the pleasure, and satisfaction of nurturing this child, after its resurrection, until it reaches the full stature of its spirit.' There is restitution, there is growth, there is development, after the resurrection from death. I love this truth. It speaks volumes of happiness, of joy and gratitude to my soul. Thank the Lord he has revealed these principles to us." (*Gospel Doctrine*, pp. 455-56. See also *Teachings*, pp. 196-97, 200, 368.) And so we should understand, in the words of Joseph Smith, that "the only difference between the old and young dying is, one lives longer in heaven [the spirit world] and eternal light and glory than the other, and is freed a little sooner from this miserable wicked world. Notwithstanding all this glory, we for a moment lose sight of it, and mourn the loss, but we do not mourn as those without hope." (*Teachings*, p. 197.)

This does not imply that people should be anxious to leave mortality, but it does suggest that parents who have lost children can be comforted by the truths of the gospel. Indeed, we should be anxiously engaged in successfully completing life's mission. For example, after Wilford Woodruff's young wife Phoebe passed away, he was inspired to administer to her and rebuke the power of death. He wrote of the incident:

"Her spirit returned to her body, and from that hour she was made whole; and we all felt to praise the name of God, and to trust in Him and to keep His commandments.

"While this operation was going on with me (as my wife related afterwards) her spirit left her body, and she saw it lying upon the bed, and the sisters weeping. She looked at them and at me,

and upon her babe, and, while gazing upon this scene, two personages came into the room. . . . One of these messengers informed her that she could have her choice: she might go to rest in the spirit world, or, on one condition she could have the privilege of returning to her tabernacle and continuing her labors upon the earth. The condition was, if she felt that she could stand by her husband, and with him pass through all the cares, trials, tribulations and afflictions of life which he would be called to pass through for the gospel's sake unto the end. When she looked at the situation of her husband and child she said: 'Yes, I will do it!'

"At the moment that decision was made the power of faith rested upon me, and when I administered unto her, her spirit entered her tabernacle. . . ." (*Leaves From My Journal*, 4th ed., the *Deseret News*, 1909, pp. 59-60.)

The Latter-day Saint view of the spirit world reveals that there is work being performed there. The most magnificent and extensive missionary program the mind can contemplate is centered in the spirit world. President Brigham Young declared: "Compare those inhabitants on the earth who have heard the Gospel in our day, with the millions who have never heard it, or had the keys of salvation presented to them, and you will conclude at once as I do, that there is an almighty work to perform in the spirit world." (*JD*, 4:285.) How is this great work to be accomplished? Some sublime insights to this question are revealed in President Joseph F. Smith's Vision of the Redemption of the Dead. (See especially verses 29-37.)

Who will accept the message of this divine ministry? Joseph Smith's Vision of the Celestial Kingdom provides the answer. Marveling how his dead brother Alvin could be entitled to cele-

tial inheritance since he died before the restoration of the gospel, Joseph Smith heard the voice of the Lord saying:

"All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God;

"Also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom;

"For I, the Lord, will judge all men according to their works, according to the desire of their hearts." (Vv. 7-9.)

And yet this ministry in the spirit world is not sufficient to achieve the ultimate salvation of the noble dead. Why? Because it takes as much to save a dead man as it does a living man. Joseph Smith declared that the "ordinances instituted in the heavens before the foundation of the world, in the priesthood, for the salvation of men, are not to be altered or changed. All must be saved on the same principles." (*Teachings*, p. 308.) Moreover, the Prophet declared that "if a man gets a fullness of the priesthood of God he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord." (*Teachings*, p. 308.) Dead men and women are not excepted. We can only do the ordinance work for them. They must believe, repent, and obey the gospel for themselves.

In summary, the spirit world is the place where disembodied spirits go. It is a tangible, substantial sphere incorporated with our earth, the focal point of a massive missionary effort in which we share. It is a world closer than we realize, and tied to us by the family lines of many dearly beloved relatives.

The following picture was submitted by Seth S. Mouritsen (B516); many of the older family members will fondly remember the Bennington baseball teams. This photo was taken about 1913; Glendale Mouritsen stands third from the left holding the catchers mask.



The following was written by a grateful Relief Society president to honor her secretary, Alnora Mouritsen Bertoncelj (B7); it was read at the opening social. Thanks to Marilyn B. Fackrell for sharing it with us.

You've heard the expression "a jack of all trades"
This refers to a man with a knack
A knack to do plumbin, or wiring or hunt,
Or carpentry, skiing or track.

But a man's just a man — his skills don't compare
With what a woman can do 'round her house.
Especially when — she's a busy red hen —
And **never** sits "still as a mouse."

We know such a lady — she's up with the sun
She's sewing or baking a pie.
Or cooking up rolls that just "melt in your
mouth—"

The apple of any man's eye!

And that hot chicken soup!
Or those gorgeous pieced quilts,

Or her garden green and profuse
If you're 20 to 30 or 40 to 60
Give up! Cause she's 72!

Seventy-two, with a knowledge of all of the skills
That a dear sister needs
She gives of herself to all who might ask
Regardless of color or creed.

Well — what more can we say — to us she's a gem.
And we're privileged to have her to tell —
"We love you so much! — we **thank** you so much!"
You're a dream — Nora Bertoncelj!

It should be noted that the autobiography (including his missionary journal) of Victor Mouritsen (C1) was published by his sister, Leah M. Wright under the title, To You — My Children. Any family member who has not had the opportunity to enjoy this publication should avail themselves of the opportunity. It is candid, insightful and a much appreciated part of our family heritage.

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The following was submitted by Karla M. Roderick (C12); it seems most appropriate.

My Special Grandmother and Yours

Grandmother, on a winter's day,
milked the cows and fed them hay,
slopped the hogs, saddled the mule,
then got the children off to school.
Did a washing, mopped the floors,
washed the windows, and did some chores;
cooked a dish of homedried fruit,
pressed her husband's Sunday suit.
Swept the parlor, made the bed,
baked a dozen loaves of bread.
Split some firewood, and then lugged in,
enough to fill the kitchen bin.
Cleaned the lamps and put in oil,
stewed some apples she thought would spoil;
churned the butter, baked a cake,
then exclaimed, "For Heaven's sake,
the calves have got out of the pen!"
went out and chased them in again.
Gathered the eggs and locked the stable
back to the house and set the table,
cooked the supper, washed the dishes,

fed the cat and sprinkled the clothes,
mended a basketful of hose;
then opened the organ and began to play,
"WHEN YOU COME TO THE END OF A
PERFECT DAY."

(author unknown)

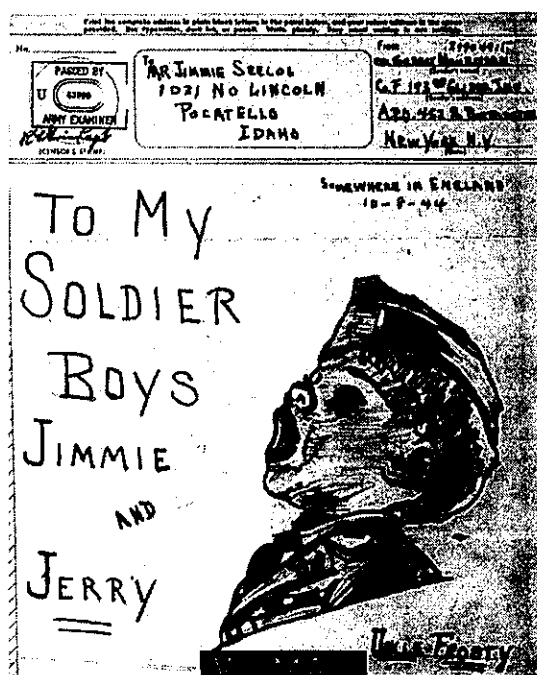
The following was written by Elaine C. Roderick, the wife of Lynn E. Roderick (C123).

Only In My Mind

Oceans of memories flood past my mind —
Days of my youth; hoping to find —
Some link to hand on,
Some thing,
That is only in my mind.

Crying babies bring me back —
Time racing on; but always lack —
The warmth of my memories
I am hoping to find,
Only in my mind.

The following letters might bring back memories of World War II and V-Mail. They were written by Forrest O. Mouritsen (C21) and illustrate one of his talents. These were submitted by Jerold O. Seelos.



The following was written by Afton M. Seelos (C22); it won a Relief Society poetry contest in 1954.

Fulfillment

My heart rejoices
That this trust is mine,
For my heart knows
It's a mission divine.
I'm a mother in Zion,
What more could I ask?
With the help of my Father
I'll conquer each task.
Each child is a challenge
I'll meet with a song.
The first lesson I'll teach—
To know right from wrong.
I'll pray and I'll labor and
As each child is growing,
I'll know the importance
Of each seed I'm sowing.
I'll be there when they need me
With my heart and my hands,
Humbly helping them weave
Their life's golden strands.
I'll need love and patience
And plain common sense,
But each gain that they make
Will be full recompense.
My heart rejoices
That this trust is mine,
For my heart knows
It's a mission divine.

The following was written by Jerald O. Seelos (C222) in commemoration of the Primary Centennial Year (1978). Jerry was asked by his wife to write something for a table favor at the Primary dinner; the ivy centerpieces provided the inspiration.

Ivy reminds me of calico and gingham!
Yes, I thought, patchwork and lace.
Ivy is nostalgic, a reminder of times gone by—
Ladies in long dresses that rustle as they pass,
The measured clip-clop of horses pulling
buggies,
Vine-covered cottages,

Grandmother's garden—
Hollyhocks and lombardy poplars,
One-room schoolhouses and the little rock
chapel.

Ivy, I thought, represents tradition and
heritage—
The accumulation of wisdom from the past
Ready to be nudged forward,
Preserved, updated, refined,
But never lost.

Then as I cut the ivy sprigs
I noticed how it grew.
A smile crossed my face
And then I laughed.
Ivy is like our children;
It grows and climbs
Tenaciously clinging to each new hold,
Poking into every corner, curious;
Coming in at every opening, uninvited,
Full of life and enthusiasm,
Green and growing,
Needing care and supervision
To avoid confusion,
Needing training to prevent growth
In undesirable places.

Yes, each little sprig reminded me of a child,
Capable of unlimited growth and a destiny
Surpassing even the twig from whence it came,
If only cared for and trained.

Ivy and tradition . . .

Ivy and children . . .

100 years of Primary.

The following was submitted by Mildred M. Liston (C47); it's a bit of wisdom in the Danish brogue.

"Ve gedt too soon oldt und too late schmart."

The following was written by Willard Mouritsen (C5) and was presented at the 1949 Mouritsen Reunion commemorating the 100th anniversary of the birth of Mourits Mouritsen.

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"Some of the Accomplishments of the Descendants of Father"

Since having heard the very excellent and interesting papers prepared by Mary and Victor, dealing with both historical and personal characteristics of our father. I am sure I shall find it difficult to handle my assignment with equal consideration and interest. This difficulty will not be occasioned by reason of lack of accomplishments, but rather because of so many that are very outstanding.

I shall warn you now not to straighten your shoulders and expect something unusual to be said about you, for should I attempt this I fear someone would be overlooked, as our group here today consists of some eighty in number. So I shall brief this message and approach the assignment by way of generalizing.

When we consider this group here assembled, as before mentioned are some eighty in number, and reports from many others who by reason of circumstances were unable to join us, all of these are the products of three families, or in better understood languages, are the children and their posterity from the three wonderful women Father chose as his life's companions. I seriously question if a parallel could be found in all the world where there is such genuine love and devotion, one for another, as is evident in this group. We have representation from states afar, namely Michigan, Illinois, California, Arizona, together with Utah, Idaho, and Wyoming, all met here because of that bond of affection common among us, and chiefly to honor the memory of our dear Father. This I shall refer to as the greatest accomplishment for which I am sure Father would be most proud.

Father was, by his very nature, industrious, and because of his ambition and self-pride, was at all time self-supporting. We will remember his telling how as a boy he would herd sheep out on the promontory along the Weber River in support of the family budget. This same ambition and characteristic always played a major part in his entire life. If there is one thing for which we should be most thankful, it is the very fact that this trait was born and bred into our very beings, and should be recognized as a very choice heritage.

While I did not follow in detail all the activities of the family throughout the years, no instance ever came to my attention, especially during

those unforgettable "alphabetical" days and years, when we were not able to survive. I refer to the P.W.A., the W.P.A., etc. the days when far too many of our citizens were educated to depend entirely upon those agencies for their livelihood. Not one instance have I discovered when members of our group were so dependent; nor did they stand with out-stretched hands expecting some alphabetical order to place something therein; at any rate, without a respectful return, other than simply the right of franchise, if you know what I mean. But, rather, during those hectic days and years you were constantly engaged in your own private enterprises, building personal security for the future, the results of which have been wonderful. So I feel inclined to list this as number two accomplishment, and a monument built to the ideals of Father.

I am certain it was gratifying to Father while living, and were he at this time privileged to view this large group, it would be gratifying to him to know that they have all kept themselves out of serious trouble. From the best information I have, there have been no serious arrests, no serious lawsuits or judgments, neither criminal offenses. I had questioned if any had ever been incarcerated and according to the best information I can obtain there was one occurrence only. Homer informs me that there was one occurrence only. He tells me it was his privilege to grace the interior of the old Montpelier jailhouse for the whole span of two hours. But he said it did not seem more than a week. Well, the facts are, Homer had the old Mouritsen spirit and went out one Saturday night to defend what he thought was the right side of an argument with his good friend, Dar Stephens. And, by the way, Dar informed me Homer had company on that occasion. I am sure Homer will get just as much kick out of this as those who read it; so, no offense, Homer.

There is one other fact well worthy of mention, and this will apply to the entire group. Temple marriages run very high, while divorce is practically nil; and generally all have and do now live close to the church. What finer achievements could one wish? This, I feel should be on record as accomplishment number three.

When I think of success or successful people, I just naturally think of Mary, who has lived in the old home on that corner lot Father owned in Smithfield. Mary has built a monument there

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never to be forgotten; always a mother to each one of us, and loved and respected, as such, by all of us.

Eliza, whose memory we all revere, was supremely successful as a mother and housewife. From her family came a doctor, one or more missionaries for the church, and some fine daughters who are following in their mother's footsteps.

Edward, the eldest of Aunt Lizzie's family, while taken early, we remember as typical of the finest. It is fine to know that from this family was a successful missionary, and one who served as a member of the bishopric. This speaks well as a report from Edward's family.

Vara has and does now live near the old home at Bennington. From that home came one or more soldiers and a missionary daughter now serving in North Carolina. It was my privilege in August 1949 to visit her mission president, J. R. Price, in Virginia; President Price, incidentally, having been my former stake president in Arizona. I am sure you will all be happy to know President Price informed me Gene was one of his very finest missionaries and that her development had been very gratifying. He regarded her as a splendid young lady.

David and I spent several years in Rock Springs, Wyoming where David developed and operated, very successfully, a motel and service station. However, he sold out during wartime and moved to Portland, where they were happy and successful. We all join with sincere sympathy for their present misfortune, and can only say we hope for the best.

Gwen, the perfect housewife and mother, devoted her life to her family, rearing, as I recall, three soldiers. She is now surrounded by them carrying on their private business and forming their own little kingdom, all engaged in the farm life she has always loved.

Glen, as we all recall, was such a splendid specimen of manhood. Though his life was cut short, he left one son, Glen, Jr., who, like his father, is typical of the finest. Glen filled a mission for the church and is now contributing or doing his part to perpetuate the Mouritsen name. He has four fine boys and one daughter.

Bertie, somewhat possessed of the pioneer spirit, lives in Wyoming surrounded by her family of splendid boys and girls, all engaged in the dairy industry. If any of you enjoy real hospitality and

fishing and hunting, don't fail to visit Birtie and Elmo. Two soldiers from his home also served their country.

Nora, also a resident of Wyoming, certainly has her share of business ability. She is operating a very successful motel, service station, restaurant, general merchandise store, and Post Office; all this and rearing a family. Good going, Nora!

Success is not always measured by dollars and cents. I know Victor will not take offense when I say his wealth lies not in money values. Victor possesses the one gift coveted by all; that of making friends. I know of no one who has the legions of friends that Victor has. Victor's life is rich in experience, having filled a mission to Denmark for the church. From his family came two soldiers who went in defense of our country, one of whom did not return.

While it may not have been known generally, Father was an accomplished horticulturist. Olean has the distinction of inheriting that trait. Like Father, he possesses a knowledge of all plant life and the art of beautifying Mother Earth. Notwithstanding his many personal misfortunes, he has at all times maintained independence, like all the others. Olean furnished, as I recall, two sons who served in the war.

Vina, living at Bennington, makes us all welcome to the old homestead. I always have a happy thought when I think of her being there at the old home that we love so much. She is successful in her home, a leader in church and ward affairs, and a necessity in music and singing circles.

To Mildred we will tip our hats; a typical humble mother of a large family. The achievements of her boys, with their present positions of high responsibility, hurl a challenge to the youth of all America.

When I think of Irvin I am reminded of the great landlords of the South. The difference, however, lies in the fact that Irvin and his boys are sufficiently able and ambitious to do all the necessary work themselves. I remember when Father was criticized for owning so much land. I am glad you inherit those inclinations. More power to you, Irvin.

I marvel at the wonderful comeback Homer staged at the time of that tragic accident that came so near claiming his life. He was then working for a meager day's wage. He fought his way back to health, and then fought his way up the business ladder until today we know him to be well on the

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road to independence. I am happy for you, Homer.

Leah, the youngest of all, came through in fine shape, with ability and ambition to spare. She is one hundred per cent successful in every undertaking; successfully operating a real estate, mortgage loan, construction, and sub-dividing firm; and a housewife of the first class. We all glory in your success, Leah.

As for me and mine, we have been, and are now happy in our Arizona home. Louise and I have no greater ambition than to rear and educate our girls in such a manner that Father could be proud of them. I will add that Joan is now a student at Stanford, while Maren is doing very satisfactorily in grade school.

In conclusion, I will add that after some reflection on the contents of this writing, I feel they contain sufficient merit to justify my saying that both Father and the Mothers of his three families could feel justly proud of the accomplishments and achievements of their descendants.

It should be noted that Dr. Maren M. Mouritsen (C52), author of several articles and editor of three books, is currently working on the soon-to-be-published biography of Belle Spafford, former General President of the Relief Society of the Mormon Church.

The following story was related by Homer Mouritsen (C7), Leah M. Wright (C8), Bertie M. Rich (B6), and Nora M. Bertoncelj (B7) at the 1981 Mouritsen reunion. It brought back many memories to some of the Mouritsen grandchildren who lived in Bennington at that time.

In the winter of 1927 with most of the family having gone from home — only Aunt Lizzie, Nora and Homer were still living at the ranch, while Leah was away to school — it was decided for the convenience of Aunt Lizzie and the others that it would be better to live in Bennington rather than on the ranch. This would necessitate moving the house to Bennington where Father owned a lot in the center of town diagonally across the street from Vina and Wilson.

Homer and Wilson Weaver tackled this big undertaking which had to be done in the winter to take advantage of the snow. First came the chore of chopping down all the brush along the

road to make a path wide enough to accommodate the width of the house. Four big sleds were used as well as four timbers that were the length of the house from side to side (at least thirty feet) and two cross timbers. Nearly everyone in the whole town pitched in to help. At one time there were thirty-four head of horses pulling the house along the two and one-half miles distance on the snow and ice. On the first day they moved it about half way and then the frost went out of the snow and the house sank in the snow and mud so they left it until early the next morning. Then everyone came back and helped again until the house was setting up on the blocks at its new location. That day was the last day that the ground froze. If they hadn't gotten it moved that day the house would have set in Hunter's field all summer until the next freeze maybe. All the men worked so hard and never did they charge the family a cent for their work or the use of their sleighs and horses. They told (Lizzie) that there wasn't any swearing or bad language used all the while that they worked.

After about two weeks the house was settled on the lot. Homer then tackled the job of getting the cement foundation under the building. He hauled gravel from Georgetown, mixed the cement and worked long and hard for some time before this job was done.

At one time there was a minor fire in the house. Dean Rich (at a tender age) lit a match and the upstairs curtains caught fire. He quickly came downstairs and reported, "there's a match going up there!" A hole was cut in the ceiling to guarantee the fire wouldn't spread through the roof or rest of the structure.

This home was well built and is still standing in Bennington but it is not as attractive as it was up on the ranch. The site and surroundings are very different and for some reason the present owners have removed both porches from the house.

The following was composed and sung by Georgia M. Hayden (C71) and Roger C. Mouritsen (C73) at the 1966 Mouritsen reunion. This is sung to the tune of "Pistol-Packin' Mama."

The Mouritsens are a jolly lot,
They've always been that way,
Since Grandpa Mouritsen came to stay,
In the good old USA.

He really was a fine old chap
And no one will deny,
That Danish blood is very strong
On that you can rely.

He was the boss of a fine family
And don't you think it's true
He needed all those little kids,
So his wives had something to do.

And the profits from that little ranch
Were often very small
But everybody joined right in,
And they always had a ball.

The children had their chores to do
But sometimes they would shirk,
And Grandpa Mouritsen would kindly say,
You darn kids get back to work.

Homer, Willard, grab that hoe,
Help David dig those weeds,
Vina, Nora, Mildred, Bertie and Leah, too,
Go and plant the seeds.

And when time came to go to school,
They'd pile into the sleigh
They always got to school on time,
Except when they were late.

Going to Church was quite a task
But they never missed a time,
They always filled their share of seats
And made the church bells chime.

The Mouritsen kids turned out all right
In spite of all their strife
Although they're not all millionnaires,
They still have a very good life.

It should be noted that the co-author of the above, in a more serious vein, is writing his first novel; Roger advises that the setting for his book is Egypt, not the Mouritsen reunion.

The following was written and presented in song by Homer and June's children and grandchildren at the 1961 family reunion.

Respectfully Dedicated to Our Uncles

We'd like to welcome all you folks
With some of Uncle Andy's jokes.
But we can't — We'll tell you why,
'Cause there's a sheriff standing by.

In nineteen hundred and ninety-two,
When Uncle Irvin they have to bury,
They'll put a sign above his head,
"Richest man in the cemetery."

If things get tough at Thanksgiving time
And you can't afford a turkey,
Drive up to Uncle Elmo's house
And fill up on his jerky.

The señoritas from old Mexico
They think he's pretty dandy. Who?
Why Uncle Estel, naturally,
For bringing them so much candy.

Uncle Ike just had a bout with the gout.
It could happen to anyone.
It interferes with his work
(which he don't like to shirk)
But he still gets around just for fun.

Who's the guy that stays so young?
Well, of course, it's Uncle Bill.
He washes those blinds and does some fishin'
And plays with little Jill.

Up until just recently
Uncle Dave went to all the dances.
But time is growing a little short
And he's not taking anymore chances.

I passed through Pocatello.
It looked so neat and clean.
The grass was clipped, the hedges trimmed.
Must have been Uncle Olean.

Uncle Willard met St. Peter at the Golden Gate.
Said St. Peter, "Willard, how come you're late?"
"Well," says Uncle Willard, and he said it with a grin,
"If I can't bring it with me, I'm not coming in."
Our house caught fire one terrible day
Mom yelled, "We'd better scat."
Dad says, "Just a minute, June.
I've got to get my hat."

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The following was compiled by Leah M. Wright (C8) and Jerald O. Seelos (C222).

A Record of LDS Missionaries in the Mourits Mouritsen Family

Mourits Mouritsen served a two-year proselyting mission for the Mormon church to his native Denmark from 1885 to 1887, setting the example for his family and future posterity. Have you ever

wondered at the power of example? Here is a record of all family members who followed his example:

The first twenty-five years (1885-1910) — three missionaries

Name	Mission	Dates	Family ID
1. Mourits Mouritsen	Scandinavian (Denmark)	Nov 1885-Aug 1887	
2. William Hamer Cantwell	Northwestern States	Oct 1907-Oct 1909	A4
3. Victor Mouritsen	Danish	Nov 1909-Dec 1911	C1

The second twenty-five years (1910-1935) — three missionaries

Name	Mission	Dates	Family ID
4. Willard Mouritsen	Southern States	Sep 1917—June 1919	C5
5. Robert Ermal Griffiths	British	Nov 1920-Nov 1922	A21
6. James Harold Cantwell	British	Jun 1926-Jun 1928	A45

The third twenty-five years (1935-1960) — sixteen missionaries

Name	Mission	Dates	Family ID
7. Edward Oren Mouritsen	Central States	Sep 1935-Sep 1937	B13
8. Glendale Mouritsen	California	Dec 1937-Dec 1939	B51
9. Irvin LaGrand Mouritsen	Western States	Feb 1941-Feb 1943	C61
10. Immogene Lindsay	Central Atlantic States	Oct 1948-Jun 1950	B28
11. Glen Elmo Rich	Central Atlantic States	Dec 1949-Mar 1952	B61
12. Irvin LaGrand Mouritsen	Northern California	Jan 1950-Feb 1952	C61
13. DeNiece Pitcher	Northern California	Mar 1951-Oct 1952	B45
14. Mildred Marie Christofferson	Central States	Mar 1952-Sep 1953	C47
15. Lee Greene Cantwell	Hawaii	Nov 1953-Dec 1955	A452
16. Victor Mouritsen <i>and</i>	Western States	Nov 1955-Dec 1957	C1
17. Margaret C. Mouritsen	Western States	Nov 1955-Dec 1957	C1
18. Richard Larry Williams	Argentina	Mar 1956-Oct 1958	B221
19. Roger Caldwell Mouritsen	Germany	Jun 1956-Jan 1959	C73
20. Sherie Williams	West Central States	Sep 1957-Feb 1959	B222
21. Roy T. Mouritsen	Central Atlantic States	Mar 1959-Apr 1961	C65
22. Wayne William Cantwell	Taiwan	Apr 1959-Sep 1961	A453

The next ten years (1960-1970) — twenty-five missionaries

Name	Mission	Dates	Family ID
23. Norbert Ray Janes	Mexican	Jan 1960-Jul 1962	A432
24. David Warren Williams	Northwestern States	Apr 1960-Oct 1962	B224
25. Seth Brian Chambers	Central Atlantic States	Sep 1960-Sep 1962	A463
26. Dale Clark Mouritsen	Eastern Atlantic States	Sep 1961-Sep 1963	B511
27. Lee Roderick	New Zealand South	Mar 1962-May 1964	C122
28. Elizabeth Marie Williams	Central Atlantic States	Sep 1962-Mar 1964	B225
29. Willard Lester Call	Denmark	Sep 1962-Mar 1965	B261
30. William Craig Cantwell	Gulf States	Nov 1963-Nov 1965	A483
31. Irvin Mouritsen <i>and</i>	Great Lakes	Mar 1964-May 1965	C6
32. Lula T. Mouritsen	Great Lakes	Mar 1964-May 1965	C6
33. Maren Mathilda Mouritsen	Northern Far East	Apr 1964-Aug 1966	C52
34. Russell Homer Mouritsen	Denmark	Jul 1964-Dec 1966	C74
35. Evan Raymond Alleman	Texas	Nov 1964-Nov 1966	B252
36. Robert LaGrand Mouritsen	Northeast British	Dec 1964-Dec 1966	C611
37. Alan George Seelos	South British	Jan 1965-Jan 1967	C223
38. Lynn Earl Roderick	Brazil South	Jun 1965-Sep 1967	C123
39. Robert Keith Mouritsen	Central Atlantic States	Sep 1965-Sep 1967	C132
40. Stephen Lindsay Call	South Africa	Sep 1965-Mar 1968	B262
41. Robert Glen Mouritsen	Southern Far East	Jul 1966-Dec 1968	B513
42. Darwin Craig Christofferson	Central German	Jun 1967-Aug 1969	C441
43. Paul B. Mouritsen	Chile	Oct 1967-Jan 1969	B514
44. Willard Moris Pitcher	Florida	Nov 1967-Nov 1969	B411
45. Richard Vernon Johnson	Sweden	Feb 1968-May 1970	C623
46. Richard Carl Mouritsen	Franco-Belgian	Oct 1968-Dec 1970	B515
47. Ferris Lindsay Call	Argentina North	Nov 1968-Oct 1970	B264

The next ten years (1970-1980) — forty-six missionaries

Name	Mission	Dates	Family ID
48. Michael Orvid Pitcher	South German	Sep 1970-Sep 1972	B461
49. Lester Lavell Rich	Taiwan	Jan 1971-Jan 1973	B281
50. Ellis Edwin Call	Kansas-Missouri	Mar 1971-Mar 1973	B265
51. Seth Stewart Mouritsen	Gulf States	Jul 1971-Jul 1973	B516
52. Randy Dennis Funk	Southeast Asia	Oct 1971-Nov 1973	A4611
53. Tim Robert Christofferson	Kentucky-Tennessee	Feb 1972-Feb 1974	C442
54. Maxine Eva Corson	California	Aug 1972-Feb 1974	B632
55. Winona Charlene Alleman	Ecuador	May 1973-Sep 1974	B253
56. Paul Thomas Mouritsen	Argentina, Cordoba	May 1973-Jun 1975	C612
57. Sharman Pitcher	South German	May 1973-May 1975	B441
58. Farrel Glenn Alleman	North German	Jun 1973-May 1975	B254

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59. Ralph Steven Mouritsen	Arizona, Tempe	Oct 1974-Oct 1976	B137
60. Robert Wayne Rich	Korea, Seoul	Dec 1974-Nov 1976	B283
61. Arlen DelMar Alleman	Arizona, Navajo	May 1975-May 1977	B255
62. Larry J. Nielson, Jr.	Ecuador, Quito	Jun 1975-Jul 1977	B1212
63. Verna Mouritsen	Colombia, Bogata	Jun 1975-Jan 1977	B136
64. Alyce Pitcher	Korea, Seoul	Jun 1975-Nov 1976	B462
65. Kevin Charles Funk	Finland	Sep 1975-Sep 1977	A4613
66. Ruth Mouritsen Allen	Michigan, Lansing	Sep 1975-Mar 1977	C63
67. Kelly Gene Pitcher	Missouri, Independence	Oct 1975-Oct 1977	B442
68. Dwayne Balls	Taiwan, Taipei	Jun 1976-Jun 1978	A4211
69. Wesley Lynn Jones	Finland	Dec 1976-Jan 1979	C242
70. Brian Dean Proffit	England, London	Jan 1977-Dec 1978	A4813
71. Lex Dawn Olson	Texas, Houston	Feb 1977-Feb 1978	B230
72. Jeffrey Kline Jones	Brazil, Sao Paulo South	Apr 1977-Apr 1979	C241
73. Dean Pratt Cantwell <i>and</i>	St. George Temple	May 1977-Oct 1978	A48
74. Vera R. Cantwell	Visitor's Center	May 1977-Oct 1978	A48
75. James Robert Chambers	Hawaii	May 1977-Nov 1977	A4622
76. Maureen Mouritsen	Iowa, Des Moines	Jul 1977-Dec 1978	B517
77. David Sawyer <i>and</i>	Oklahoma, Tulsa	Jul 1977-Dec 1978	C42
78. Helen Christofferson Sawyer	Oklahoma Tulsa	Jul 1977-Dec 1978	C42
79. Kalyn Douglas Liston	Nevada, Las Vegas	Jan 1978-Jan 1980	C471
80. David Elmo Rich	Nevada, Las Vegas	Feb 1978-Feb 1980	B613
81. Jed Lewis Mouritsen	Paraguay, Ascuncion	Mar 1978-Feb 1980	B519
82. Tonia Adelia Olson	New York, New York	Jul 1978-Oct 1978	B239
83. Steven Lee Cantwell	New Mexico, Albuquerque	Aug 1978-Aug 1980	A4521
84. Irvin Mouritsen <i>and</i>	Canada, Vancouver	Dec 1978-Oct 1979	C6
85. Lula T. Mouritsen	Canada, Vancouver	Dec 1978-Oct 1979	C6
86. Roger Scott Mouritsen	Italy, Rome	Apr 1979-Jan 1981	C731
87. Craig Chambers Funk	Korea, Seoul West	Apr 1979-Apr 1981	A4614
88. James Garth Cantwell	Italy, Padova	Jun 1979-Jun 1981	A4514
89. Brian J. Nielson	Taiwan, Kaohsiung	Jul 1979-Jul 1981	B1213
90. David Hyer Chambers	Florida, Tallahassee	Jul 1979-Jul 1981	A4623
91. Ralph L. Mouritsen	Italy, Padova	Aug 1979-Jul 1981	C614
92. Kathleen Mouritsen	England, Manchester	Aug 1979-Feb 1981	B518
93. Stephen Ray Proffit	Canada, Halifax	Dec 1979-Dec 1981	A4814

The next five years (1980-1985)

Name	Mission	Dates	Family ID
94. Carl Leonard Mouritsen	California, Sacramento	Feb 1980-Feb 1982	C645
95. Lorna Joyce Olson	Michigan, Dearborn	Jun 1980-Dec 1981	B236
96. Ranell Clark	Ohio, Cleveland	Sep 1980-May 1981	B654
97. Cordell Rex Rich	California, Oakland	Oct 1980-Now serving	B661
98. Relia A. Olson	Alaska	Jan 1981-Now serving	B235
99. Lindsay Clark Jones	Italy, Milan	Mar 1981-Now serving	C243
100. Kent Jay Funk	Paraguay Ascuncion	May 1981-Now serving	A4615
101. Jeffrey William Proffit	Brazil, Sao Paulo	Oct 1981-Now serving	A4815
102. Martha Ann Call	California, San Jose	Oct 1981-Now serving	B267
103. Larry Kennard Corson	Utah, North Salt Lake	Nov 1981-Now serving	B635
104. Glendale Mouritsen <i>and</i>	Los Angeles Temple	Feb 1982-Now serving	B51

105. Jean B. Mouritsen	Visitor's Center	Feb 1982-Now serving	B51
106. Christy Pitcher	Paraguay, Asuncion	Feb 1982-Now serving	B463
107. Jody Lynn Rich	Canada, Halifax	May 1982-Now serving	B646
108. Fonda Lou Olson	South Carolina, Columbia	May 1982-Now serving	B237
109. Allen J. Mouritsen	Korea, Seoul	Jul 1982-Now serving	C615

As you have read this, you can appreciate that you belong to a great missionary family; it is a tradition to cherish and to perpetuate. We have some outstanding individual missionary families represented in this record; it is a thrill to read down through their names and see brothers, sisters, and parents following one after the other into the missionary ranks.

Victor Mouritsen was the first of Mourits' children to serve as a missionary in 1909. Robert E. Griffiths was the first of his grandchildren to serve in 1920. Lee G. Cantwell was the first of the great-grandchildren to serve in 1953. Randy D. Funk was the first member of the fifth generation of the family to serve in 1971.

By 1985, the centennial year of Mourits' mission, the family easily will have sent over 125 missionaries into the field. Using current trends at least 10 missionaries will depart to their fields of labor during that centennial year. Compare that record to the fact that it took sixty-five years to send out the first 10 missionaries from our family. Which of you younger family members will belong to that group? A check of family records shows that 7 young men and 9 young women will reach missionary age that year. Then what of all the older couples whose children are raised? We even have many examples of that kind of missionary work in our family. The possibilities are truly exciting.

The following was compiled by Leah M. Wright (C8).

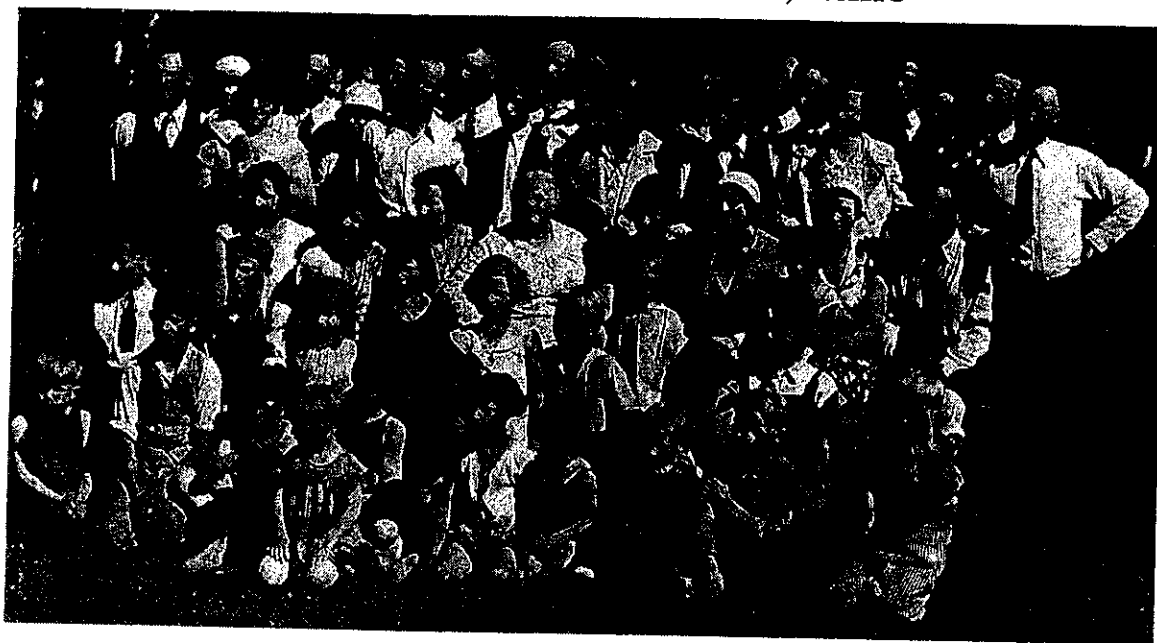
Mourits Mouritsen Family Reunions

REUNION NUMBER	DATE	PLACE	CONDUCTING	ATTENDANCE
1.	July 27, 1930	Silver Pond (Homer's grove)		
		Bennington, Idaho	Mary M. Griffiths	80
2.	July 25, 1931	Silver Pond, Bennington	Mary M. Griffiths	70
3.	July 24, 1932	Silver Pond, Bennington	Eliza M. Cantwell	75
4.	August 13, 1933	Silver Pond, Bennington	Willard Mouritsen	50
5.	August 5, 1934	Silver Pond, Bennington	Victor Mouritsen	53
6.	August 4, 1935	Silver Pond, Bennington	Olean Mouritsen	68
7.	August 9, 1936	Silver Pond, Bennington	David Mouritsen	60
8.	August 8, 1937	Summit View Camp ground		
		Georgetown Canyon	Vina M. Weaver	65
9.	July 30, 1938	Mack Park, Smithfield, Utah	Gwen M. Pitcher	52
10.	July 23, 1939	Home Canyon camp grounds	Mildred M.	
		Montpelier, Idaho	Christofferson	94
—	1940	No reunion this year		
11.	August 17, 1941	Lakota Resort, Bear Lake	Vina M. Weaver	
12.	August 16, 1942	Park on Irvin's place near		
		Old Home Ranch	Bertie M. Rich	65
—	1943-1946	<i>Reunions cancelled during war years because of travel restrictions and gas rationing.</i>		
13.	August 31, 1947	Old Home Ranch, Bennington	Nora M. Bertoncej	84

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1932 REUNION — BENNINGTON, IDAHO



1939 REUNION — BENNINGTON, IDAHO



Daughters of Mourits Mouritsen. Left to right, front—Bertie, Nora, Leah; back—Mary, Gwen, Vara, Vina, Mildred, and Eliza.



Sons of Mourits Mouritsen. Left to right—Irvin, Olean, David, Homer and Victor. (Willard was absent)



Granddaughters of Mourits Mouritsen.



Grandsons of Mourits Mouritsen.

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Mouritsen Family Group — the First Family.
Left to right—Eliza M. Cantwell, Will Cantwell, Rob Griffiths, and Mary M. Griffiths.



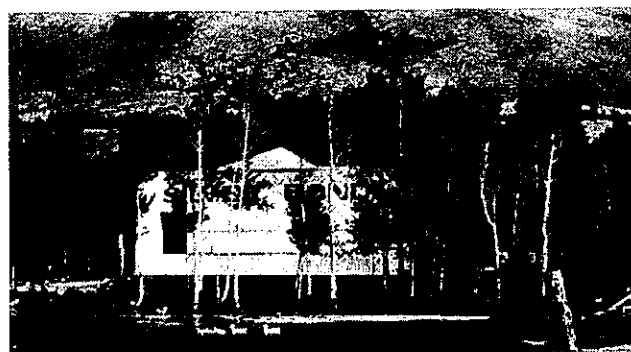
Mouritsen Family Group — the Second Family.
Left to right, front—Elmo Rich, Bertie M. Rich, Gwen M. Pitcher, Lizzie Mouritsen, Nora Bertoncelj, and Herb Pitcher; back—Vara M. Lindsay, Lester Lindsay and David Mouritsen.



Mouritsen Family Group — the Third Family.
Left to right, front—Irvin Mouritsen, Lula Mouritsen, Clara Mouritsen, June Mouritsen, Leah Mouritsen, Vina M. Weaver, Hortense Mouritsen, and Mildred M. Christofferson; back—Olean Mouritsen, Homer Mouritsen, Wilson Weaver, Victor Mouritsen and Ike Christofferson.



Great Grandchildren of Mourits Mouritsen.



Scenes of the Silver Pond Resort east of Bennington. Site of many reunions.

14.	July 31, 1948 & August 1	Alpine Resort Star Valley Wyoming	Homer Mouritsen	62
15.	September 4, 1949	Boxelder Flats, Millcreek Canyon, Salt Lake	Leah M. Wright	88
16.	July 23-24, 1950	Jacobs Lake, Grand Canyon Arizona	Willard Mouritsen	45
17.	August 12, 1951	Bennington, Idaho	Bertie M. Rich and Vina M. Weaver	82
18.	July 5, 1952	Ward Chapel, Bennington	Homer Mouritsen	71
19.	August 18, 1953	Crystal Springs Resort	Victor Mouritsen	
20.	August 5, 1954	Kiwanis Lodge, Mack Park Smithfield, Utah	Dean P. Cantwell	
21.	August 5-6-7, 1955	Portland, Oregon	David Mouritsen	19
22.	August 11, 1956	Immigration Canyon Camp grounds (Idaho)	Karla M. Roderick	69
23.	August 17, 1957	Boxelder Flats, Millcreek Canyon, Salt Lake	Darwin C. Christofferson	43
24.	August 22, 1958	Plain City, Utah Community Park	Willard Mouritsen	
25.	September 19, 1959	Jordan Park, Salt Lake	Victor Mouritsen	72
—	1960	<i>No reunion held because of Victor's death</i>		
26.	September 2, 1961	Fairmont Park, Salt Lake	Homer Mouritsen	77
27.	August 11, 1962	City Park, Afton, Wyoming	Rex A. Rich	109
28.	August 3, 1963	City Park, Afton, Wyoming	Elizabeth L. Williams	106
29.	July 4, 1964	Old Ranch homesite Bennington, Idaho	Roger C. Mouritsen	
30.	August 21, 1965	Mack Park, Smithfield, Utah	Keith Mouritsen	
31.	August 13, 1966	City Park, Richmond, Utah	Vina & Wilson Weaver	81
32.	July 1, 1967	Trenton, Utah	Willard M. Pitcher	
33.	1968	Reunion held but no minutes recorded.		
34.	July 6, 1969	Jordan Park, Salt Lake	Georgia Lee Hayden	70
35.	August 29, 1970	Donna & Howard Byrd home Granger, Utah	Donna C. Byrd	85
36.	August 1971	City Park, Afton, Wyoming	Marilyn B. Fackrell	
37.	August 18-19, 1972	Granger Park	Leah M. Wright	64
38.	August 3-4, 1973	Kiwanis Lodge, Mack Park Smithfield	Leone C. Chambers	80
39.	August 17, 1974	Kiwanis Lodge, Mack Park Smithfield	Boyd R. Pitcher	85
40.	August 1975	Kiwanis Lodge, Mack Park Smithfield	Morris Pitcher	65
41.	June 19, 1976	Brigham City, Utah Brigham 8th Ward	Carrie M. Jones	76
42.	June 4, 1977	Granger Park	Robert K. Mouritsen	101
43.	June 3, 1978	Sugarhouse Park, Salt Lake	Glen Mouritsen	
44.	June 23, 1979	Granger Park	Leonard I. Christofferson	133
45.	June 28, 1980	George Washington Park Parleys Canyon, Utah	Gayle C. Morawetz	98



1949 Family Reunion — Millcreek Canyon, Salt Lake City, Utah.



1950 Family Reunion — Grand Canyon, Arizona.



1955 Family Reunion — Portland Oregon.

1962 REUNION — AFTON, WYOMING



Mouritsen sisters. Left to right—Gwen, Vara, Nora, Leah and Vina.



Mouritsen brothers. Left to right—Home: Irvin, Willard, Willard Pitcher (nephew), and Bill Weaver.

46. June 27, 1981 Sunnyside Park Budd M. Rich 151
 Salt Lake City
 47. August 7, 1982 Granger 3rd Ward Roger C. Mouritsen
 West Valley City, Utah

The following was compiled by Jerald O. Seelos and serves as the finish of our family history.

Interesting Statistics

As of this printing Mourits Mouritsen has 850 descendants

Generation	Mary Elizabeth Hillyard		Susan Elizabeth Wildman		Karen Hansen		Totals		Totals
	M	F	M	F	M	F	M	F	
2nd	2	3	4	4	5	4	11	11	22
3rd	7	4	17	15	15	15	39	34	73
4th	11	6	75	61	52	50	138	117	255
5th	34	32	146	122	66	61	246	215	461
6th	12	13	8	3	1	2	21	18	39
Totals	66	58	250	205	139	132	455	395	850
Grand Totals	124		455		271		850		850*

**Of this number, 72 (or 8%) now bear the Mouritsen name.*

Mouritsen family members can be found in Arizona, California, Colorado, Delaware, Idaho, Illinois, Indiana, Maryland, Montana, Nebraska, Nevada, New Jersey, New Mexico, New York, North Carolina, North Dakota, Oregon, South Carolina, Tennessee, Texas, Utah, Virginia, Washington, Wyoming and Canada.

Family members have lived on a temporary basis on every continent (except Antarctica) and in nearly every nation and clime of the world. We can communicate in fifteen different languages.

Index

- A -

ALDRICH

Brian Samuel 338
Christine 338
Jack Samuel 337, 338
Jerry Kay Byrd 335, 336, 337-338, 339
Nathan Benjamin 338
Robyn Jeannette 338
Sandra Leah 338
Susan Carrie 338

ALLEMAN

Anna Arletta 163, 164
Arlen DelMar 158, 159, 163-164, 533
Camilla Jean 164
Delsa Jean Tippets 163, 164
Edgar Peter 158, 159, 160, 161, 162, 163
Evan Raymond 158, 159, 160-161, 532
Evelyn LaVonne Davis 160, 161
Farrell Glenn 158, 159, 161, 162-163, 532
Hyrum Enoch 160, 161
Louisa May 160
Lydia 160, 161
Marvin Edgar 158, 159-160
Matthew Clayton 162
Rebekah Lynn 162, 163
Ronette Dawn 163, 164
Ruby M. 160
Sandra Kaye 160
Sara Marie 162, 163
Shannon Alvera Hairrup 160
Sheryl Lynn Wheadon 162
Shirley Lindsay 126, 128, 157-159, 160, 161, 162, 163
Steven Douglas 160

ALLEN

Blake Lynn 373, 374, 375-376
Brady 375
F. A. Junior 373, 374, 375
Jaxon 375
Judy Irene Morrell 375
Kacey 375
Katreena 375, 376
Loa Dawn Izatt 375
Myron Lynn 375, 376
Rebecca 375, 376
Ruth T. Mouritsen 361, 362, 363, 373-374, 375, 381, 533
Skyla 375
Stephen Stanford 373, 374-375
SunKist 375
Westin 375

ALLISON

Joan Mabel Christofferson 320, 321-322, 323
John Lars 321, 322
Sidney Gerry 321, 322, 323

ALTMILLER

C. Arthur 120
Elizabeth Viola 120

Verna Mouritsen 115, 116, 119-120, 533

ANDERSEN

Moust 1, 407, 417, 418, 420, 434, 438-439, 440-441, 446-447

ANDERSON

Anthony Bart 284
Cameron David 167, 168
Cleo Bart 284
Dallin McKay 167, 168
Denton Call 167, 168
Gaylen Lawrence 167, 168
Jeannette Call 165, 167-168
Justin Robb 167, 168
Larry Duane 167, 168
Marsha Lynn Mouritsen 283-284, 285
Tara Lynn 284
Todd Sherman 284
Tyler Keith 284

AULLMAN

Don Corwin 338, 339
Dondee Louis 338, 339
Donlee Louis 338, 339
Jeffrey Pete 338, 339
Nicholas Ray 338, 339
Patricia Lynn Byrd 335, 336, 338-339

- B -

BALDRIDGE

Kendall Eric 134
Lori Ann 134, 135-136
Rachelle 134-135
Robert Charles 133, 134, 135
Robert Mark 134
Scott Alan 134
Sherie Williams 131, 133-134, 135, 531
Steven Kent 134

BALLS

Chloe Cantwell 53, 54, 55, 56-57, 60
Debra Thompson 58
Duayne 58, 533
Fern Moody 57
Glen William 55, 57-58, 60
Lavera 56, 57
Lillian 58
Steven 58, 59
Verla Marie Yaussi 57, 58

BARRUS

Anthony Glen 226, 227
Brittany Laurel 227
Darcey Grant 226, 227
Linda Rich 225, 226-227
Marc Brown 226, 227
McKenzy David 226, 227
Stacey Marc 226, 227

BARRY

Barbara Dawn 327, 328
Carroll Ann Christofferson 327-328

Christopher Jeffrey 327, 328
 Richard 327, 328
BERTONCELJ
 Alnora Mouritsen 23, 24, 25, 28, 29, 100,
 101, 104, 105, 164, 186, 189, 196, 222,
 223, 252-257, 258, 260, 261, 262, 524, 528,
 529, 530, 534, 535, 536, 538
 Andrew Joseph 129, 178, 189, 223, 254, 255,
 256, 257, 258, 260, 261, 262
 Janeen Shoemaker 257
 Ronald 254, 255, 256, 257, 260
BETTERTON
 Heidi Lynn Mouritsen 395, 396, 397-398
 Kevin Emmett 398
BEUS
 Connie May Garland 112, 113-114
 Kurt 113, 114
 Leslie 113, 114
 Lynn Allen 113
 Teri 113, 114
BOSCH
 Alyce Pitcher 208, 209, 210-211, 212
 Paul Vaun 211
BOWERS
 Iva Jean Pitcher 190, 191, 194, 195-196
 Kyle R. 195, 196
 Tina Marie 195, 196
BLAIR
 Francis Ray Christofferson 320, 321, 323-324
 James Yoes 323
 Janet Lynn 324
 Jenni Christen 324
BOOTH
 JaeLynn 363, 371
 Kelly D. 370, 371
 Melanie 363, 371
 Penny Gay Panter 363, 370-371
BORGLUM
 Maren 442
BRADLEY
 Carrie Ann 161, 162
 Jennifer Leigh 161, 162
 Lisa Marie 161, 162
 Patrick Gene 161, 162
 Winona Charlene Alleman 158, 159, 161-162, 532
BRIMHALL
 Elma Jill Davis 312-313
 Michael Anthony 313
BURGESS
 Christi Lee 241, 242
 Crystal Dawn Rich 238, 239, 241-242
 Dodi Jean 241, 242
 Dustin Randy 241, 242
 Randy Lee 241, 242
BUTLER
 Barbara Laniece Clark 245, 246-247
 Brandalyn Mikki 246, 247
 Brook Lyn 246, 247
 Elise Ann 246, 247
 Virgil Brent 246, 247

BUTTARS

Ashley Brooke 79
 Brandon Darrell 78, 79
 Darrell J. 78, 79
 Mandi Lyn 78, 79
 Marianne Funk 74, 75, 76, 77, 78-79
 Tiffany Nichol 78, 79
BYRD
 Angie 335, 337
 Bridgette 335, 337
 Chellese 335, 336, 337
 Donna Carrie Christofferson 181, 315, 318, 319,
 325, 326, 334-335, 336, 337, 338, 339, 537
 Donna Carrie (1980) 335, 337
 Frances Lance 335, 336, 337
 Holly 335, 336, 337
 Howard Louis 325, 335, 337, 338
 Isaac Christoffer 335, 337
 James Chane 335, 336, 337
 LaneRae Given 335, 336
 Raymond Gary 335-337

- C -**CALL**

Anita Lynn 166
 Anne Marie 166, 167
 Betty Jean Perry 166, 167
 Blaine Willard 165, 166
 Brian Dennis 165, 166
 Carlene 168
 Carol Anne Herron 169, 170
 Denise Marie 165, 166
 Dustin Lindsay 167, 170
 Elizabeth Johanne Sprung 169
 Ellis Edwin 165, 169, 532
 Emma Lee 169
 Ferris Lindsay 165, 168-169, 532
 Ferris Nathan 164, 165, 166, 167, 168, 169, 170
 James Eric 169
 Jeffrey Todd 166, 167
 Jeremy Barlow 169, 170
 Jonathan Blaine 166, 167
 Karen Rae 165, 166
 Kathleen 168
 Kristie Lynn 166, 167
 Lindy Leanna 169
 Lynette 165
 Martha Ann Call 165, 170, 533
 Mary Elaine Morris 168
 May Lindsay 126, 128, 152, 154, 164-165,
 166, 167, 168, 169, 170, 406, 513
 Morris Lindsay 165, 169-170
 Nadine Edith Petersen 165, 166
 Nathan Eugene 168, 169
 Ronald Glenn 165, 166
 Ryan James 165, 166
 Stephen Lindsay 165, 166-167, 532
 Suzette 168
 Tami 168
 Tia Meri 169

Willard Lester 165-166, 532
CANTWELL
 Afton Greene 66, 67, 70, 72, 92, 512
 Amy 72
 Beverly Long 72
 Blaine William 94
 Brian John 70, 71
 Britney 93
 Craig James 94, 95
 Dean Pratt 56, 66, 85-87, 91, 93, 94, 533, 537
 Eliza Jane Mouritsen 15, 16, 17, 21, 22, 23, 24, 32,
 36, 37, 38, 41, 43, 52-56, 57, 59, 60, 61, 66, 73, 76,
 85, 92, 95, 99, 100, 104, 186, 265, 314, 528,
 534, 535, 536
 Ella Margery Petersen 67, 68, 69, 70
 Eric Jon 72
 Ermal LeRoy 55, 56
 Gary Kenneth 95-96
 Gregory Wayne 72
 Gwen Cottle 87, 92, 93
 James 52, 53, 55, 59, 60, 86
 James Clair 67, 68, 69, 70
 James Garth 67, 69, 70, 533
 James Harold 53, 55, 66-67, 70, 72, 87, 88,
 92, 93, 512-513, 531
 Jamie 93
 Julia Collett 60, 52
 Justin Dean 87, 92
 Karen Marie Hansen 70, 71
 Kay Yearsley 87, 94
 Kenneth Robert 56, 61, 92, 95
 Lee Greene 67, 70-71, 81, 531, 534
 Leslie Marie 70, 71
 Lynda Andrews 93
 Margaret Sue Jarrell 95
 Mary Elaine 55, 56, 61
 Michael Dean 94, 95
 Roger George 87, 92, 93
 Sandra Lyn 70, 71
 Scott William 72
 Stephanie 87, 92
 Stephen 55, 56
 Steven Lee 70, 71, 533
 Trevor Roger 87, 92, 93
 Vera Marie Roundy 86, 87, 91, 93, 94, 533
 Wayne William 67, 72, 92, 531
 William 55, 56
 William Craig 87, 94-95, 532
 William Hamer 24, 38, 52, 53, 54, 55, 56, 57,
 59, 60, 61, 66, 73, 76, 85, 86,
 92, 94, 95, 186, 314, 531, 536

CHAMBERS

Ann 74, 85
 Braden James 84
 Carol Smart 82, 84
 David Hyer 74, 82, 84-85, 533
 Helen May Hyer 74, 82, 83, 84
 Jacqueline Alston 74, 85
 James Robert 74, 82, 83-84, 533
 Jill 74, 85
 John Alston 85

Leone Cantwell 53, 54, 55, 56, 73-75, 77,
 79, 82, 85, 206, 537
 Maria 85
 Robert Brian 85
 Robert Jay 74, 75, 77, 82, 83, 84
 Seth Brian 74, 75, 85, 532
 Seth Jay 73, 74, 75, 77, 79, 82, 84, 85

CHRISTENSEN

Birthe Marie Sorensen 5, 419, 424, 425, 432, 442-443
 Inger Marie 440-441
 Maren (1765) 407, 442, 444
 Maren (1791) 407, 417, 420, 434, 438-439, 440-441
 Mette Kirstine 440
 Niels Christian 5, 14, 420, 442

CHRISTIANSEN

Andrea Dawn 373
 Jan Radele Johnson 369, 373
 Johanne 407, 434, 436, 442-443, 444-445
 Larry Wayne 373
 Tyson Wayne 373

CHRISTOFFERSON

Carli 332, 333
 Caroline Adel Newman 330, 331, 332, 333
 Chad Eric 332, 333
 Clair Leonard 346, 347, 348-349
 Clint Darwin 330, 331, 332
 Coleen Dodge 330, 331
 Conor Carroll 328
 Darwin C. 314, 315, 316, 318, 319, 329-331,
 332, 333, 342, 347, 406, 532, 537
 Darwin Craig 330, 331-332, 333
 Debra Ferguson 330, 332
 DuWayne 314, 315, 316, 318, 319, 320, 326-327,
 328, 329, 342
 Eric Mark 330, 331
 Isaac 178, 255, 314, 315, 316, 317, 318, 319,
 324, 325, 326, 329, 332, 334, 335, 336, 337,
 339, 341, 342, 345, 346, 347, 349, 351, 536

Isabel Patricia Carroll 327, 328
 John Budd 315, 319, 334, 339-340, 341, 342, 345
 John William 340-341
 Juanita Ray Woodard 319, 320, 321, 323
 Kate Mary Wilding 346, 347, 348, 349
 LeGrande 314, 315, 316, 319-321, 323, 330, 334,
 335, 345, 346, 347

Leonard Isaac 315, 317, 319, 323, 345, 349, 537
 Lisa 327
 Lorraine Krebs 340, 341
 Megan 330, 331, 332
 Megan Ann 328
 Mildred Jean Case 346, 348, 349
 Mildred Mouritsen 23, 185, 188, 196, 255, 266,
 267, 268, 310, 311, 312, 313-319, 324, 326, 329,
 334, 335, 337, 339, 341, 342, 345, 346, 349,
 351, 528, 530, 534, 535, 536, 538

Ryan Dodge 330, 331, 332
 Susan Jean Utzinger 328
 Tim Robert 330, 331, 332-333, 532
 Wayne Floyd 327, 328

CHURCH

Jason Edward 118

77,	Jeremiah Glen	118	Tonia Adelia Olson	143, 144, 150-151
37	Jimmy Rae	118		
85	John Walter	118	- D -	
85	Maria	118	DALEY	
84	Raymond Clark	118	Aaron Janes	63
32	Rosita	118	Brian John	63
85	Sharon Mouritsen	115, 116, 118	David Robert	63
	CLARK		Hannah Eliza	64
43	Bernell Arnold	245, 246, 247, 248, 249	Jennifer Ray	63
41	Clint Stacey	249	Jeremy William	64
44	Lana Cox	247	John Richard	62, 63, 64
41	Lane Wilford	245, 246, 247	Marsha Janes	61, 62-64
40	Renell	245, 246, 248-249, 533	Mary Ann	64
42	Ruth Maxine Rich	224, 244-246, 247, 248, 249	Rebecca Kathleen	63
	Stacey Bernell	245, 246, 249	DAVIS	
73	Tania Ruth	247, 248	Earl Eugene, Jr.	50
73	Tracy Joshua	247, 248	Grenfall Duncan (Bud)	311, 312
45	Yannick Marilyn Noel	249	Lisa Tingey	49-50
73	CLYDE		DONAHUE	
73	Carrie ArNona Mouritsen	377, 378-379	Jeffrey Brian	123, 124
	Hannah Marion	378, 379	Lori Gay Sale	124
33	Joseph Lawrence	378, 379	Myrna Dorothy Libby	123
33	Lawrence Edward	378	Patricia Ann	123
33	Sara Jane	378, 379	Robert Earl, Sr.	122, 123, 124
49	Verina Jo	378, 379	Robert Earl, Jr.	122, 123
32	COOK		Ruby Elaine Speirs	106, 122-123, 124
31	Brenda Pitcher	199, 202-203	Shane Mikal	124
28	Joshua Keven	202, 203	Sean Jeffrey Kirk	123
31,	Keven Winn	202, 203	DOUGLASS	
37	COONS		James Blaine	198, 518
33	Christopher Roderick	278, 279	Jamilyn	198
32	DeAnna Roderick	277, 278-279	Jerry Boyd	198
27,	Debra Ruth	278, 279	Jolene Pitcher	196, 197, 198, 518
42	Janet Lee	278, 279		
31	Jeffery Lewis	278, 279	- E -	
19,	Lewis Bennion	278, 279	EDWARDS	
37,	CORSON		Amanda	114
36	Aaron Eugene	233, 234	B. J.	114
28	Eugene John	232, 233-234, 236	Robert Lee	114
45	Gina	233, 234	Sandra June Garland	112, 113, 114
41	Glen LeRoy	229, 232, 233, 235, 236, 237	ELLSWORTH	
23	Kara	233, 234	Christopher Leonard	303, 304
49	Larry Kennard	232, 233, 533	Heather Lee	303, 304
34,	Nancy Rickenbach	233, 234	Julia Ann	303, 304
47	Rich LeRoy	232, 233, 236	Laura Jane	303, 304
37	Ruby Lamoine Rich	223, 224, 225, 229, 232-233, 234, 236, 237	Meredith Ann Seelos	294, 295, 301, 303-304, 307, 309
27			Philip Chapman	303, 304
41	Susan Kay Brown	236, 237	EPPLEY	
32	COZIAH		Aaron Frederick	145, 146
28	Jennifer Marie	173	Cleo Olson	143, 144, 145-146
49	Kevin Lee	173	Larry Lewis	145, 146
66,	Shelley Sue Lindsay	171, 173		
29,	COZZENS		- F -	
49,	Beverly Kay Jones	88-89	FACKRELL	
38	Edward Taylor	88, 89	Alfred	261
32	Jeffery Lee	89	Marilyn Bertoncelj	255, 256, 257, 260-262
28	Phillip J.	89	FERN	
32	Taylor J.	89	Angela Jean	239, 240
28	CRONEN		Chad Earl	239, 240
	Kandise Precilla	151	Heather Dawn	239, 240
118	Michael Jay	151	Randall Shane	239, 240

Randall Thomas 239, 240
 Tanna Jean Rich 238, 239-240, 241
FRAZIER
 Gary Allan 133
 Rebecca Ann Williams 132, 133
FUNK
 Andrea Clyde 77, 78
 Brian Randy 77, 78
 Charles Dennis 74, 75, 76, 77, 78, 80, 81
 Craig Chambers 74, 75, 76, 77, 81-82, 533
 Kent Jay 74, 75, 76, 77, 533
 Kevin Charles 74, 75, 76, 77, 80-81, 533
 Kristine 74, 75, 76, 77
 Lisa Marie 74, 75, 76, 77
 Maree Meyer 80, 81
 Randy Dennis 74, 75, 76, 77-78, 532, 534
 Rebecca Chambers 74, 75-77, 78, 80, 81, 206
 Rebecca Lyn 74, 75, 77
 Robert Brian 74, 75, 76, 77
 Ryan Kevin 81
 Stephanie 77, 78

- G -
GARLAND
 Carol Beth Nielson 109, 110, 112-113, 114
 Harold Wayne 112, 113
 Joseph Wayne 113
 Linda Sue 113
 Lisa Tawna 112, 113, 114
 Richard Wayne 112, 113, 114
GOLDSMITH
 DuVal Pope, Jr. 68
 Krista 68
 Jason DuVal 68
 Ryan Clair 68
 Vickie Cantwell 67-68, 69
GOODSON
 Benjamin Orlo 234, 235
 Dusty Glen 234, 235
 Edward Moroni 234, 235
 Katie 234, 235
 Maxine Eva Corson 232, 233, 234-235, 532
 Orlo James 234, 235
GREEN
 Brooks Christopher 228
 Glenda Rich 225, 226, 228
 Lamont Christopher 228
GREENE
 John David 341
 Karen Christofferson 340, 341
GREENWOOD
 Brandon Wade 286, 287
 Dessa Rae Mouritsen 283, 285, 286-287
 Mary Elene 286, 287
 Nathan Bert 286, 287
 Richard Allen 286
GRIFFIN
 Christine Ann Griffin 178, 180, 182, 183-184
 James Schooley 179, 182, 183, 184
 Michael James 183, 184
 Timothy James 179, 180, 182, 183

GRIFFITHS

Glenna Rae Mouritsen 178, 179, 180, 181-183, 184, 335
 Helen M. Thompson 47
 Henry 42, 48
 Hilton Frank 181, 182, 183
 Jennifer 51
 Marcia 51
 Marie Manning 51
 Martha Wright 45, 46, 47, 48, 49, 50
 Mary Elizabeth Mouritsen iii, 15, 16, 17, 21, 22, 23, 24, 28, 32, 33, 36, 37, 38, 40-46, 51, 52, 54, 55, 86, 94, 99, 100, 104, 184, 186, 188, 252, 265, 266, 275, 288, 311, 314, 401, 512, 527, 534, 535, 536
 Robert 16, 24, 28, 38, 42, 43, 44, 45, 46, 311, 314, 536
 Robert Ermal 42, 44, 45, 46-48, 49, 50, 290, 512, 531, 534
 Robert Wright 49, 50-51
GURR
 James Edward 117
 Jeremiah LaMar 116, 117
 Marla Jo Mouritsen 116, 117
 Samuel Kent 116, 117
 Steven Kent 116, 117

- H -**HANSEN**

Amy 175
 Ardeana Jean Rich 174, 175-176
 Benjamin Tyrel 175, 176
 Brandon James 299
 Brian Sterling 175
 Diane Carol Seelos 296, 297, 298-299
 Jacob Rich 175, 176
 Johanne Christiansen 423
 Kevin Reese 299
 Maren Kierstine 438
 Nolan Jay 175, 176
 Soren 407, 423, 434, 436, 442-443, 444
HAYDEN
 Ben 388, 389
 Georgia Lee Mouritsen 385, 387-388, 389, 391, 398, 529, 537
 Jeffrey Colin Michael 388-389
 Jessica Faith 389
 Kathryn Evelyn Owen 389
 Zachary Jacob 389

HEGSTED

Hans Christian Sorensen 3, 4, 5, 19, 41, 406, 419, 424, 442-443
 Victor Charles 19
HEMDRUP
 Christen Pedersen 407, 440-441
HILLYARD
 Mary Ann Heaps 15, 21, 36, 38, 41, 42, 52, 53, 60
 Thomas 15, 36, 38, 43, 53
HOLLOWAY
 Amber 122
 Jenifer Mouritsen 115, 116, 121-122

H

H

JA

JE

JE

JO

I

I

I

I

J

F

F

T

T

V

JOI

E

C

Lonnie Trent 121, 122
 Nickolas Trent 122
HONOMICHL
 Cynthia Lyn 367, 368
 Gloria Mouritsen 365, 367-368
 Lloyd Dale 367, 368
 Melanie Rae 368
HOUGH
 Curtis James 389
 Jamie Leigh Hayden 388, 389
 Stephanie Leigh 389

- J -

JANES
 Annette 64, 65
 Deborah 64, 65
 Douglas Ray 64, 65
 Edward Smith 64, 65
 Karen 61, 62, 65-66
 Lucile Smith 64, 65
 Norbert Ray 61, 62, 64, 532
 Ray Low 61, 62, 63, 64, 65
 Russell Lawrence 64, 65
 Venna Aulean Cantwell 24, 53, 54, 55, 56, 59-62, 63, 64, 65, 66

JENSEN
 Anton Christian 15, 328, 434
 Clinton Bruce 333, 334
 Jeanne Christofferson 330, 331, 333-334
 Maren (Mary) Mouritsen 1, 5, 15, 419, 426, 428, 429, 433, 434-435
 Morten Christian 423, 424, 436-437

JESSOP
 Kimberlee Daley 63, 64
 K. Warner 64

JOHNSON
 Bob Barton 111
 Bryce Allan 111
 Cheri Valene Varley 258, 259, 260
 David Brian 111
 Deanna Schreck 372
 DeAun George 371, 372
 Deborah Kay Nielson 110, 111
 Desiree DeAun 371, 372
 Gordon Ray 260
 Irene T. Mouritsen 361, 362, 363, 368-369, 371, 372, 373, 381

Justin Cody 372
 Kathy Mahas 372
 Richard Vernon 369, 371-372, 532
 Robert Neil 111
 Roger Lucian 369, 372
 Tamsen Mahas 372
 Tim Richard 371, 372
 Todd Vernon 371, 372
 Travis Joseph 371, 372
 Vernon Lucian 369, 371, 372, 373

JONES
 Blake N. 248
 Brittney Jo 248
 Calvin Elmer 87, 88

Carrie Jane Mouritsen vi, vii, 289, 290, 291, 300, 301, 303, 304, 306-308, 309, 537
 David Kline 308, 309
 Debra Bingham 308
 Erika Dawn 248
 Geraldean Cantwell 87-88, 89, 90, 91, 92, 94
 Jeffrey Kline 304, 306, 307, 308-309, 533
 Jonas Kline vii, 290, 295, 301, 303, 304, 306, 307, 308, 309

Jonathan Edward 309, 310
 Kim Estelle 87, 88
 Lindsay Clark 304, 306, 307, 308, 309, 533
 Susan Howarth 309, 310
 Teressa R. Clark 245, 246, 248
 Tina Jane 304, 306, 307, 308, 309
 Wesley Lynn 290, 304, 306, 309-310, 533

JOSIASSEN
 Martine 423, 444-445

- K -

KAAE
 Bryan Viggo 144, 145
 Clarence Leo 144
 Lana Olson 143, 144-145, 149
 Shawn Leon 144, 145
 Stephanie Lana 145

KARMARK
 Hans Andreas 442

KILGROW
 Bret J. 220, 221
 Kathleen Mouritsen 215, 220-221, 533

KLEIN
 Kristine Morawetz 350-351
 Norman S. 351

KOHLER
 Paul Douglas 322
 Sarah Kathryn Allison 321, 322

KUNZ
 Jan Nikol 142
 Jimmie Reed 141, 142
 Suzan Tamari Williams 131, 141-142
 Terry Dustin 142
 Thad Jimmy 142
 Tyson Reed 142

- L -

LARSEN
 Jens 442
 Johanne Kirstine 407, 440-441, 446-447

LEACH
 April Jean Christofferson 327, 328-329
 Michael Wayne 327, 328, 329
 Stephen Michael 328, 329

LEGG
 Brandon Roy 118, 119
 Faye Mouritsen 115, 116, 118-119
 Justin LaMar 118, 119
 Matthew Allen 118, 119
 Nathan Lucas 119
 Samuel Edward 118, 119
 Thomas Allen 118

LINDBLOOM

Jan Alan 82, 83
 Jennifer 83
 Jill 82, 83
 Julie 82, 83
 Katherine Chambers 74, 82, 83

LINDSAY

Alan Richard 153, 154, 157
 Dale Andersen 152, 153, 154, 155, 156, 157
 Damon Brock 172
 Daniel Joe 173
 Darrell Ray 171-172
 Darrell Raymond 126, 128, 154, 164,
 170-171, 172, 173

David Lynn 153, 154, 156
 Edwin Lester 126, 127, 128, 129-130, 159, 179
 Evalyn Jean Shipman 153, 154
 Gwendoline VanderSteen 171, 172, 173
 Heather 156
 Hyrum Lester 125, 126, 127, 128, 129,
 130, 133, 141, 142, 145, 152, 157,
 163, 164, 167, 170, 173, 213, 536

James Theron 153, 154-155
 Joe Van 171, 172-173
 John Robert 153, 154, 156, 157
 Karen Grace Kroth 156
 Mary Roberta Stewart 157
 Matthew Reid 173
 Nancy Martinsen 173
 Penelope Dawn Ann Kerr 154, 155
 Phyllis Chadwick 129, 130
 Rachel Naomi 155
 Rebekah Ann 155
 Sarah Elizabeth 157
 Scott Conrad 154, 155
 Theron 126, 128, 152-154, 155, 156, 157
 Theron Glen 155
 Tina Marie 172
 Travis Joe 172
 Tricia 173

Vara Mouritsen 22, 31, 33, 100, 101,
 104, 107, 124-128, 129, 130, 133, 141, 142,
 145, 152, 157, 163, 164, 167, 168, 170, 173,
 222, 406, 513, 528, 535, 536, 538

Vera Jane 171, 172
 William Michael 153, 154, 156-157
 William Thomas 153, 154, 518

LISTON

Douglas 342, 343, 344
 Jeri Kaye Hufford 344, 345
 Kalyn Douglas 342, 343, 344, 345, 533
 Mildred Marie Christofferson 315, 318, 319, 334,
 341-343, 344, 526, 531
 Shelley Evans 344
 Skyler Kalyn 344
 Wamoth Don 342, 343, 344-345

LYMAN

Eric Ward 243
 Jewel Rich 238, 239, 242-243
 Ryan Paul 243

Sean Michael

243

- M -

MADSEN

Maren 407, 442-443
 Marie 421, 438-439

MAKIN

Amy Olson 148, 150
 Jared Clarence Olson 148, 150
 Jeremy Layne Olson 148, 150
 Joan Cecil Olson 143, 144, 150
 Leland Peter 150

MARCHANT

Christopher Jones 193, 194
 Jamie 193, 194, 195
 Rae Ann Pitcher 190, 191, 193-195

MAXFIELD

Jenifer 121
 Jessica 121
 LaRee Mouritsen 115, 116, 121
 Melissa 121
 Richard Archie 121
 Richard Kayle 121

McCULLEY

Basil Raymond 258
 Ilene Bertoncelj 254, 255, 256, 257-258, 260
 Mark Andrew 258
 Michael Shawn 258
 Niki Stephen 258

McKAY

Peggy Lynn Mouritsen 377, 378, 379-380
 Timmie Leonard 379
 Weston Leonard 380

McNIVEN

Chad Williams 140
 Dennis J. 140
 Heather Louise 140
 Jonathan David 140
 Michael Dennis 140
 Norma Kay Williams 131, 139-140
 Spencer Williams 140
 Tina Lynn 140

MERRILL

Grace Emma Hale 431, 432
 Horatio Harris 14, 428, 429, 434
 Joseph Aroet 430
 Joseph Harris 21, 406, 420, 421, 422, 426,
 429, 430, 431, 432

Katie Eliza Hale 430
 Martin Herman 420, 429
 Martine (Martha) Mouritsen 1, 5, 14, 419,
 420, 423, 426, 428-432, 434-435

MICKELSON

Bonnie Lee Christofferson 323, 346, 347, 348, 349
 Melvin H. 348

MIKESKA

Christoffer Thomas 323
 Kathryn Juanita Christofferson 320, 321, 323
 Laurie Kathryn 323
 Lee Alan 323

Thomas Gene 323

MILES

Edwin Ruthven 14, 15, 43, 44, 432, 433, 434

Johanne Kirstine (Jane) 1, 4, 5, 13, 15, 52, 60, 419, 421, 422, 426, 429, 430, 432-433, 434-435

MITCHELL

Brian David 380, 381

Gary LaVarr 201

Jamie Heather 201

Jolene Mouritsen 377, 378, 380-381

Justin Robert 380, 381

Katherine Jolene 380, 381

Lynn Ann Pitcher 199, 201

Michael David 380

MORAWETZ

Doris Gayle Christofferson 315, 316, 318, 319, 334, 336, 349-350, 537

Francis E. 336, 350

Kim 350

Kirk Francis 350

MOURITSEN

Alan Stewart 219

Alicia 218

Alicia Louise 382, 383

Allen Joseph 365, 368, 533

Amy Elisa 285, 286

Anders Christian 440-441

Annette Daniels 221

Ardeth Campbell 115, 116, 117, 118, 119, 120, 121

Betty Jean 178, 179, 180-181, 182, 335

Birthe Kirstine 440-441

Candace Iva Rundall 179, 180, 182, 188

Carl Leonard 377, 378, 381, 533

Carol Jean Purdy 218

Carolynn Lenore Shiflett 117

Caryn 218

Christen 440-441

Christine (25 Dec 1974) 217

Christine (23 Dec 1977) 399, 400

Christopher Lars 395, 396, 397

Clara Simpson 288, 289, 290, 291, 293, 305, 306, 307, 309, 401, 536

Collett 383

Connie Diane 377, 378, 380

Connie Verina King 376, 377, 378, 379, 380, 381

Dale Clark 215-216, 518-523, 531

Daniel Guyon 399, 400

David 22, 25, 100, 101, 104, 177-180, 181, 182, 186, 188, 222, 224, 253, 274, 288, 289, 290, 315, 317, 335, 376, 528, 530, 534, 535, 536, 537

David Edward 117

David Jeffrey 218

Dorothy Marie Simmons 382

Dustin Cole 395, 396, 397

Edward 20, 23, 29, 37, 100, 101, 104-106, 107, 109, 114, 122, 222, 288, 528

Edward Oren 106, 114-116, 117, 118, 119, 120, 121, 531

Elaine Margaret Cook 280, 281

Eldon 274, 276

Emeline Elvira Scheidigger 177, 178, 179, 180, 181, 317, 335

Emily 218

Forrest Olean 289, 291-293, 306, 525

GeNee Stephens 217

Georgia Hardy Matthews 394, 395, 396, 397

Glendale (Sr.) 22, 25, 29, 33, 100, 101, 104, 106, 178, 184, 185, 186, 189, 212-214, 222, 289, 524, 528

Glendale (Jr.) 213, 214-215, 216, 217, 218, 219, 220, 221, 528, 531, 533, 537

Glenn Edward 106, 115, 116, 117-118

Gregory Neal 218

Homer 22, 23, 27, 28, 29, 30, 189, 253, 266, 267, 268, 277, 312, 317, 318, 320, 359, 361, 376, 384-387, 389, 390, 393, 397, 398, 399, 527, 528, 529, 530, 534, 535, 536, 537, 538

Hortense Bird 273, 274, 275, 276, 281, 287, 536

Hugh 382

Irvin 23, 30, 266, 267, 268, 359-363, 364, 368, 371, 373, 376, 377, 381, 383, 385, 528, 532, 533, 534, 535, 536, 538

Irvin LaGrand 361, 362, 363-365, 366, 367, 368, 377, 381, 382, 531, 539

Jarmin Kaye 116

Jennifer Jean 216

Jean Brockbank 215, 216, 217, 218, 219, 220, 221, 534

Jed Lewis 215, 221, 533

Jill 366

Johanne Kirstine 440-441

Johanne Louise Anderson 143, 254, 353, 354, 355, 356, 358, 402, 529

John 15, 36, 37, 38, 40

John McKell 215

Joseph Leonard 361, 362, 363, 376-378, 379, 380, 381, 382

Julie 365

June Caldwell 277, 312, 385, 386, 387, 389, 390, 393, 398, 536

Karen (Carrie) Hansen 16, 17, 21, 22, 23, 24, 25, 29, 41, 42, 52, 53, 54, 59, 99, 100, 104, 105, 124, 185, 222, 252, 265-271, 272, 273, 277, 288, 295, 310, 313, 352, 359, 360, 384, 400, 407, 539

Karen Lynn Parsons 368

Kathleen Guyon 399, 400

Katherine Nalder 218

Kathryn Dalene 216

Keith 274, 275, 276, 281-283, 285, 286, 287, 537

Lara Michelle 216

Lars 1, 3, 4, 5, 6, 9, 14, 20, 60, 115, 188, 207, 288, 290, 406, 407, 417-422, 423, 424, 425, 426, 427, 428, 429, 430, 432, 434-435, 436-437, 438-439, 440-441, 442, 513

Laurel Giffin 285

Laurel Jensen 120, 121

Layne LaMar 116, 117

- Leigh 366
 Lelia Boyer 354
 Lila Rae Bernard 108
 Loralyn Recht 381
 Loretta 15, 36, 37, 38
 Luella Little 292
 Lula Ellen Thornock 360, 361, 362, 363, 364,
 366, 368, 371, 373, 376, 377, 381, 382, 383,
 531, 533, 536
 Mandi Lee 285, 286
 Maren Christine 216
 Maren Mathilda 352, 353, 354, 355, 356,
 358-359, 529, 532
 Maren Sorensen 1, 3, 4, 5, 14, 288, 406, 407,
 419, 421, 422, 423-424, 425, 426, 428, 429,
 432, 434-435, 436-437, 438-439, 440, 442-443
 Margaret Campbell 206, 275, 276, 531
 Mark 108
 Mark Jared 216
 Marta Christensen 216
 Marcelene Stuart Murray 365, 366
 Mary Elizabeth Hillyard vi, 15, 36-37, 40, 52, 99,
 104, 222, 407, 433, 434-435, 539
 Mary Irene Rose 116, 117
 Mary Lenore Blackburn 281, 282, 283, 284, 286
 Matthew Clark 216
 Matthew Lehi 395, 396, 397
 Maureen 215, 220, 533
 Maureen Claire Baddely 107, 108
 May Lansing 107
 Melissa Ellen 382
 Michael Anthony 399, 400
 Michael Glen 218
 Michael Terrence 108
 Michelle 366
 Mindi Dawn 116
 Mourits vi, x, 1-39, 40, 41, 48, 50, 52, 56, 59, 60,
 99, 100, 104, 105, 115, 124, 144, 164, 177, 183,
 184, 188, 208, 212, 214, 222, 252, 253, 265,
 266, 267, 268, 272, 273, 274, 277, 288, 310,
 313, 314, 315, 338, 352, 359, 360, 363, 376,
 377, 384, 387, 400, 401, 406, 407, 417,
 419,
 421, 424, 426, 428, 433, 434-435, 512, 527,
 529, 530, 531, 534, 539
 Mourits, Jr. 15, 36, 37, 38, 40
 Nettie Maybelle Crane 189, 213, 214
 Niels Christian 20, 440-441
 Neil Joseph 377, 378
 Olean vii, 21, 32, 33, 127, 178, 253, 266, 267, 268,
 272, 274, 275, 287-291, 293, 294, 299, 305,
 306, 309, 313, 401, 528, 534, 535, 536
 Pamela Estella Peterson 218
 Patricia Lagos 292, 293
 Paul B. 215, 218, 532
 Paul Thomas 365, 366-367, 532
 Pearl May Blodgett 364, 365
 Peder 440-441
 Ralph L. 365, 368, 533
 Ralph Steven 115, 116, 120, 533
 Raquel 120, 121
 Reeves 274, 275, 276, 277, 281, 282, 287
 Richard Carl 215, 218-219, 531
 Richard Lars 219
 Rick Deward 108
 Robert David 108
 Robert Glen 215, 217-218, 532
 Robert Keith 280, 283, 285-286, 532, 537
 Robert LaGrand 364, 365-366, 532
 Robert Todd 217
 Robert Victor 285, 286
 Roger Caldwell 385, 386, 387, 391, 393-396, 397,
 399, 400, 529, 531, 537, 539
 Roger Scott 395, 396-397, 398, 533
 Ronald Deward 107-108
 Roy 24, 25, 28, 100, 101, 105, 168, 222, 252
 Roy Deward 105, 106, 107, 108
 Roy T. 361, 362, 363, 366, 377, 381-383, 531
 Ruby Elizabeth Perkins 29, 105, 106, 107, 109,
 114, 115, 122
 Russell Homer 385, 386, 387, 398-400, 532
 Ryan Christopher 285, 286
 Scott LaMar 377, 378
 Scott Wallace 219
 Selena Lee 382, 383
 Seth Stewart 215, 219-220, 524, 532
 Sharlene Smith 365, 366, 367, 368
 Sheri Lynn 382, 383
 Sherry Gore 399
 Sonnet 395, 396, 397
 Stacy Roy 382
 Stephen Clark 217, 218
 Steven Ryan 377, 378
 Susan Elizabeth (Lizzie) Wildman 16, 17, 20, 21,
 22, 23, 24, 25, 29, 30, 31, 32, 41, 52, 59, 60,
 99-101, 104, 105, 124, 126, 142, 143, 153,
 164, 177, 183, 184, 185, 189, 196, 212, 213,
 214,
 222, 252, 253, 277, 288, 310, 314, 316, 359,
 360, 400, 407, 421, 434-435, 528,
 529, 536, 539
 Teresa Ellen 377, 378
 Thomas Doyle 289, 291, 292, 305-306
 Tiffany 217
 Timothy Glen 118
 Tina Marie 382
 Tina Marie Critcher 117
 Travis Robert 366
 Trenton Ralph 120, 121
 Victor 1, 3, 5, 21, 22, 23, 25, 28, 30, 33, 42,
 104, 124, 178, 189, 206, 222, 265, 266, 267,
 268, 272-276, 277, 280, 281, 284, 285, 287,
 288, 289, 313, 318, 376, 524, 527, 528, 531,
 534, 535, 536, 537
 Wade 382, 383
 Walter LaMar 115, 116, 117
 Willard vi, 23, 30, 45, 105, 106, 143, 178, 189,
 222, 254, 266, 267, 268, 274, 276, 315, 317,
 318, 320, 349, 352-355, 356, 358, 359, 397,
 402, 526-529, 530, 531, 534, 537, 538

- N -

NELSON		
Brandy Radele		373
Curtis James		373
Jacqueline Cantwell	87, 92, 93-94	
James Marvin		373
Mark Quinn		93
Trinity Jan		373
NIELSEN		
Christen		440
NIELSON		
Ada Kay Neuenschwander	110, 111, 112	
Brian J.	110, 112, 533	
Elmer J.	109, 110, 112	
June Mouritsen	105, 106, 109-110, 112, 114	
Larry J. Sr.	109, 110-111, 112	
Larry J. Jr.	110, 111-121, 533	
Peggy Sue	110, 111	
Tammy Lee	110, 111	

- O -

OLSON		
Adelia Lindsay	126, 128, 142-144, 145, 146, 147, 148, 149, 150, 151	
Audra Adelia		147
Brandon Wade		147, 148
Carol Rose Marchant		146
Diann Taylor		147, 149
Donald Lavere	143, 144, 145, 146, 147, 148, 149, 150, 151	
Fonda Lou	143, 144, 149-150, 534	
Franchlot L.	143, 144, 146-147, 148	
Frederikke		440
Kim Wade	143, 144, 146, 147-148, 149	
Layne Charles	143, 144, 151-152	
Lex Dawn	143, 144, 151, 533	
Linda Cammon		146
Lisa Ann		147, 148
Lorna Joyce	143, 144, 148-149, 517, 533	
Nick Duane		147, 148
Relia A.	143, 144, 148, 533	
Tonia Adelia		533
Troy Ryan		147, 148
OLUFSEN		
Birthe	407, 440-441	

- P -

PANTER		
Charles William		370
Lori Ann		370
Lorin Spencer		369, 370
Ruth Gay Johnson		363, 369-370
Scott Spencer		370
PETERSEN		
Johanna Marie (Mariah) Mortensen	1, 4, 5, 13, 419, 423, 424, 426-427, 433, 436-437	
Lars Christian	426, 427, 436	
PETERSON		
Bodie Nolan		236
Nolan T.		236

PITCHER

Adam Edward		204, 205
Alayna	209, 210, 211, 212	
Autumn Kay		200, 201
Blanche Ewer		196, 197, 198
Boyd Rees	186, 187, 189, 196-197, 198, 206, 207, 537	
Bradley		199, 200
Bradley Duwayne		200
Bradley Kay		193
Brandt Jackson		206
Brian Wayne	192, 193	
Cara Dee		200
Carol Golding		200
Chad Boyd		197
Christy	208, 209, 210, 211-212, 534	
Cindy Ann		191, 192
Courtney Sharman		204, 205
Deborah Lynn Helquist		191
Diana		191
Edward Budd	187, 189, 203-204, 205, 206, 208	
Gwendolyn Mouritsen	22, 32, 100, 101, 104, 107, 184-189, 193, 196, 197, 198, 203, 206, 207, 208, 209, 212, 222, 311, 314, 528, 534, 535, 536, 538	
Jacqueline Marie		192, 193
Jared Nathaniel		200
Jay Allen	189, 191-192, 193	
Jeffrey		199, 202
Jennifer Lynn		202
Jessica Lynn		201
Kathleen		199, 202
Kelly Gene	203, 204, 205-206, 533	
Kendi	209, 210, 211, 212	
Kory Brandon	209, 210, 211, 212	
Larry Boyd	196, 197, 198, 205	
Lee Dale	190, 191, 192-193	
Linda Marie Steiner		197
Linda Pitcher		204, 205
Lula Merlynn Smith	199, 200, 201, 202	
Lynn Ray		191
MarJean Rawlings		191, 192
Mark Kelly		205
Marva Mae Godfrey	200, 208, 209, 210, 211, 212	
Michael Orvid	200, 208, 209, 210, 211, 532	
Nancy Lee Lance		210
Nathan Herbert	186, 187, 189, 196, 197, 198, 203, 206, 208, 536	
Orvid M.	187, 188, 189, 200, 206, 208-210, 211, 212	
Rheabell Jackson		203, 204, 205
Rhonda Lee Hall		192, 193
Rodney Ray		199-201
Sandra Lynelle Copeland		205
Seletta Rae Morris	188, 190, 191, 192, 193, 194, 195	
Shannen Larry		197
Sharman Edward	203, 204-205, 532	
Sherida	208, 209, 210, 211, 212	
Tammy Jean		191, 192
Todd Allen		191, 192
Tracy Jay		191, 192

Trina 191
 Tyson 202
 Valarie 204, 205
 Valerie Kim Blanchard 202
 Weldon Ray 187, 189, 198-199, 200, 201, 202, 206, 208
 Willard Herbert 186, 187, 188, 189-190, 191, 192, 193, 194, 195, 196, 197, 206, 207, 538
 Willard Morris 190-191, 532, 537
POST
 Mads Sorensem 438
PROFFIT
 Brian Dean 87, 88, 90-91, 533
 Diana Lynn Alderman 90, 91
 Gayla Schwartz 87, 89
 Jamie 87, 89, 90
 Jeffery William 87, 88, 533
 Mellissa 90
 Michael Bruce 87, 88, 89-90, 91
 Michelle 87, 89, 90
 Ray Bruce 87, 88, 89, 90, 91, 94
 Stephen Ray 87, 88, 91, 533

- R -

RENNAKER
 Chad Irvin 383, 384
 Cynthia Sabina 384
 Darren Loyd 383, 384
 Durell Thomas 361, 382, 383, 384
 Jason Quinn 383, 384
 Kathy Elmina 383, 384
 Lisa Marie 383, 384
 Lula Marie Mouritsen 361, 362, 363, 366, 377, 381, 382, 383-384
 Oretta Ellen 383, 384
 Thomas Perry 383, 384
 Tracy Robin 383, 384

RICH

Adam Bartlett 231
 Bertie Mouritsen 23, 25, 100, 101, 104, 105, 106, 142, 189, 213, 221-224, 225, 226, 229, 232, 233, 234, 237, 238, 240, 241, 244, 246, 249, 252, 254, 255, 528, 529, 530, 534, 535, 536, 537
 Bob 224, 237
 Boyd Lindsay 174, 176-177
 Brandon Wayne 176
 Budd M. 224, 225, 237-239, 240, 241, 242, 243, 245, 249, 250, 254, 317, 539
 Cash Creed 229, 230
 Cordell Rex 250, 251, 533
 Coreen 251
 Darin Lavell 174, 175
 David Elmo 225, 226, 227, 228, 533
 Dean Ray 224, 229-230, 231, 237, 529
 Dorlene Ricks 240, 241
 Elmo Smith 222, 223, 224, 225, 229, 232, 233, 234, 237, 238, 240, 244, 249, 250, 528, 536
 Gino Ray 229, 230-231
 Glen Elmo 224, 225-226, 227, 228, 237, 531

Glenda Jean David 231
 Gwendolyn Darcy Kuntz 241
 Hope Nannette 229, 230, 231-232
 Immogene Lindsay 126, 128, 145, 173-174, 175, 176, 528, 531
 Jody Lynn 238, 239, 534
 Joleen Mae Carlson 177
 Karynn 174, 175
 Kelly Blake 250, 251
 Kenny 251
 Kimberly Ann 174, 175
 Kitty Marie Walker 229, 230, 231
 LaRae Roberts 174, 175
 Lord Jean Walton 238, 239, 240, 241, 242, 243
 Laurel 225, 226, 228
 Lavell Mecham 145, 174, 175, 176
 Lena Elaine Bartlett 230
 Lena Marie 230, 231
 Lester LaVell 174, 532
 Lisa 239
 Luane Casto McGurk 251
 LuAnn Olsen 250, 251
 Lynn Dean 229, 230
 Margery Cora Howard 176
 Matthew Budd 240, 241
 Matthew Dean 231
 Nicolas Paul 177
 Norma Loraine Hakes 225, 226, 227, 228
 Rex Avon 224, 236, 238, 249-251, 537
 Robert Wayne 174, 176, 533
 Ryan Charles 174, 175
 Sarah Dawn 231
 Steven Budd 238, 239, 240-241
 Terry Lou 251
 Tina Christina 229, 230
 Tio Van 229, 230, 231
 Todd Walton 238, 239, 243-244

RINQUEST

David Harry 139
 Delbert Stapley 139
 Elizabeth Marie Williams 131, 138-139, 532
 Harry Hankins 139
 Heidi Fern 139
 Renee Ann 139
 Robert Callahan 139
 Wendy Marie 139

RODERICK

Angela 279, 280
 Earl Hawkins 277, 278, 279, 280
 Elaine Cook 525
 Eleanor Lou Westerberg 279, 280
 Eric Lee 279, 280
 Jennifer Ann 280, 281
 Julie Karen 280, 281
 Justin Earl 279, 280
 Karla Mouritsen 274, 275, 276-278, 279, 280, 525, 537
 Lee 277, 278, 279-280, 532
 Lynn Earl 277, 278, 280-281, 525, 532
 Phillip Lynn 280, 281
 Satina Marie 280, 281

SA

SA

SA

SA

SA

SA

SA

SA

S

S

S

- S -

SAINZ
 Arthur F. 325
SALTERN
 Angelia 201
 Jason Richard 201
 Jeremy W. 201
 Richard Johnson 201
 Susan Pitcher 199, 201
SARGENT
 Kenneth Dean 236
 Vickie Emma Corson 232, 233, 236
SAVAGE
 Holly Suzanne 356, 357
 Joan Louise Mouritsen 353, 354, 355-357, 529
 John David 356, 357
 Lisa Joan 356, 357-358
 Lorraine Ellen Kissenger 357
 Sean Steve 357
 Shyrl Ben 356, 357
 Steven Shyrl 356, 357
 Tara Lyn 356, 357
SAWTELLE
 Michael Lloyd 183
 Shannon Christine 183, 184
 Troy Michael 183, 184
SAWYER
 David 325, 326, 533
 Helen Christofferson 179, 314, 315, 316,
 319, 324-326, 334, 336, 342, 533
SAXTON
 Herb 53, 54, 59, 60
SCHOLES
 Joseph Frederick, Jr. 216, 217
 Joseph Frederick, III 216, 217
 Laura Jean 216, 217
 Lela Jean Mouritsen 215, 216-217
 Michael Andrew 216, 217
 Paul Ammon 216, 217
 Spencer Glen 216, 217
SCHVANEVELDT
 Boyd William 374
 Brenda J. 374
 Bret W. 374
 Janice Allen 373, 374
SEEGMILLER
 Amy 119
 Daniel Scott 119
 Eva Mouritsen 115, 116, 119
 Joan 119
 Miriam 119
 Rachel 119
SEELOS
 Afton Mouritsen vii, 289, 290, 291, 292, 293-295,
 297, 299, 301, 302, 303, 306, 406, 526
 Alan George 294, 295, 299, 300, 301-302, 532
 Amanda Elizabeth 299, 300, 301
 Andrew Weber 299, 300, 301
 Benjamin Alan 301, 302
 Betty Ann Swofford 296, 297, 298
 Bonnie Lynne 294, 295, 301, 302-303, 304, 307, 309

Daniel Joseph 301, 302
 DeeAnn Nielson 301, 302
 Helen Joyce Holland 297, 298
 Janice Ann Chandler 296
 Jennifer Dorothea 299, 300, 301
 Jerald Olean iii, 33, 294, 295, 299-301, 525, 526, 531
 Julie Ann 296
 Karin Dorothea Weber vii, 300
 Kenneth James 296, 297-298
 Leonard James 294, 295-297, 298, 299, 301
 Leonard Joseph 294, 295, 297, 299,
 300, 301, 302, 303, 304
 Lynn Roger 296, 297
 Matthew Jerald 299, 300, 301
 Michael Jay 296, 297, 298
 Rebecca Ann 301, 302
 Richard Todd 301, 302
 Ross Alan 296, 297, 298
 Stephanie Caroline 299, 301
 Suzanne Marie 299, 300, 301
SMITH
 Cary Brandon 124
 Joyce Renee Johnson 369, 371, 373
 Kathleen Ann Donahue 122, 123, 124
 Phillip Lee 124
 Ricky J. 371
 Ronald J. 371
 Rusty J. 370
SORENSEN
 Hans Christian 407, 442-443
 Maria 424, 442-443
SPEIRS
 Earl Walters 106, 122
 Elizabeth A. Ourada 122
 Isaac Walters 106, 109, 122
SPENCER
 DeNiece Pitcher 184, 187, 189, 193, 206-208, 531
 Robert Merle 206, 207
 Ronald Robert 187, 207, 208
 Terence Alan 207, 208
 Terese Alene 207, 208
STALDKARL
 Anders Christensen 407, 440-441, 446-447

- T -

TAYLOR
 Ashley Helen 69
 Benjamin James 69
 Marcia Cantwell 67, 68-69
 Matthew Hiram 69
 Morris W. 69
THISTED
 Josias Sorensen 442, 444-445
THOMPSON
 Brian Lynn 184
 Janet Lee Griffin 179, 180, 182, 183, 184
THOMSEN
 Christian 407, 442, 444
TIBBITTS
 Edgar Bright 72
 Karen 72, 73

Kathy 72, 73
 Linda Cantwell 67, 72, 73
 Susan 72, 73
 Traci 72, 73

TINGEY

Henry Barnes 49, 50
 Janet Marie 49, 50
 Mary Jane Griffiths 45, 49, 50

- V -

VARLEY

Allen Jeffrey 258, 259-260
 Edward Rae 258, 259, 260
 RaeDell Bertoncelj 254, 255, 256, 257,
 258-259, 260, 261
 Roger Dean 258, 259

- W -

WEAVER

Elvina Mouritsen 22, 23, 27, 142, 188, 254,
 266, 267, 268, 272, 274, 310-312, 313, 314,
 318, 319, 376, 394, 397, 401, 528, 529,
 530, 534, 535, 536, 537, 538
 Wilson 142, 189, 311, 312, 394, 401, 529,
 536, 537, 538

WILCOX

Connie Jean Morley 392, 393
 Constance (Connie) Mouritsen 13, 22, 385,
 387, 388-392, 393, 398
 David Michael 391, 392, 399
 Herbert Gerrard 390, 391, 392, 393
 James Patrick 391, 392
 Janis Johnson 392
 Jennifer Lynn 393
 Nancy 391, 392
 Nicole 393
 Renee Brewster 393
 Richard Stephen 391, 392-393, 399
 Sue 391, 392
 Thomas Brent 391, 392, 393

WILLIAMS

Barbara Lynn 155, 156
 Benjamin Owen 132
 Carol Marie McNiven 136
 Charles E. 124
 Christal 136, 137
 Colt Callahan 136, 137
 Dallin James 140, 141
 Daniel Evan 1132

Darcell Elizabeth 140, 141
 David Hugh 132
 David Warren 131, 137-138, 532
 Deaun Rowena 140, 141
 Deborah Ellen 132
 Dee Franklin 140, 141
 Dell DuShane 136, 137
 DeNile 140, 141
 Derrick DeNile 140, 141
 Donna Carol Williams 131, 140-141, 516-517
 Durrant Edward 140, 141
 Echo 136, 137
 Edward Glen 131, 136-137
 Elizabeth Lindsay 126, 128, 129, 130, 132, 133,
 136, 137, 138, 139, 140, 141, 142,
 255, 513, 537

Fawn E. 136, 137
 Forrest Glen 136, 137
 Hugh Callahan 129, 130, 131, 133, 136,
 137, 138, 139, 140, 141, 171
 James Glen 155, 156
 Jerry Wayne 153, 155, 156
 John Larry 132
 Lance McNiven 136, 137
 Lila Jean Carter 132, 133, 147
 Mark Carter 132
 Mary Ann Lindsay 153, 154, 155-156, 517
 Melody 136, 137
 Miriam Jean 132
 Misty Brook 136, 137
 Nathan Warren 132
 Quentin Edward 136, 137
 Richard Larry 32, 127, 131-132, 133, 138,
 147, 406, 513-516, 531

WINN

Bryce William 69, 70
 Paula Cantwell 67, 68, 69
 William Eldon 69

WOOD

William 388

WRIGHT

Estel Lehi 276, 283, 284, 285, 312, 318, 337,
 351, 354, 386, 395, 396, 397, 401
 Leah Mouritsen iii, 24, 28, 29, 45, 130, 142, 178,
 189, 196, 253, 254, 255, 266, 267, 268, 276,
 277, 284, 285, 305, 312, 315, 317, 318, 337,
 343, 345, 351, 352, 353, 354, 359, 391, 395,
 397, 400-403, 512, 524, 529, 530, 531, 534,
 535, 536, 537, 538

1
2
2
1
2
1
7
1
1
7
1
7
7
3,
2,
7
7
7
5,
1
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6
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